The Marrow OF ALCHEMY,

Being an

Experimental Treatiſe,

Diſcovering

The ſecret and moſt hidden Myſtery

OF THE

Philoſophers Elixer.

Divided into two Parts:

The firſt Containing Four Books chiefly Illuſtrating the Theory.

The other Containing Three Books, Eluci-dating the Practique of the Art:

In which,

The Art is ſo plainly diſcloſed as never any before did for the benefit of young Practitioners,

And the convincing thoſe who are in Errours Laby. inth.

By *Eirenæus Philoponos Philalethes.*

LONDON,

Printed by *A. M.* for *Edw. Brewſter* at the Sign of the Crane in *Pauls* Church-yard 1654.

43.6.7.28

To the Courteous and Studious READER.

Courteous Reader,

WHat moved me to put to publike View theſe hidden curioſities of Nature, I ſhall inform thee briefly, and in it ſhall give thee an account partly of the Authour and partly of my ſelf: For the Authour he was an eye-witneſſe of the great ſecret, as he doth teſtifie of himſelf; nor that only, but had by gift a portion of that precious Jewell ſo ſought for by many but found of few: Which portion although he did for the moſt part loſe it in hopes of multiplication of it (which he could not attain, being of the white not the Red powder)

by diligent ſearch and induſtry he attaine
the preparation of the *Philoſophers Mercury*
and by it to the preparation of the *Elixer* o
the firſt order, which is indeed but of ſma
vertue compared to what it may be advan
ced to: This although it be but ſmall profi
Yet is it an infinite ſatisfaction to a Sonne o
Art, to ſee a Medicine which will tinge
or any imperfect mettall into a althoug
not exceeding the proportion of one upo
an hundred: For my own part, I am on
who have for many years been one of *Gebe*
Cooks, roſting my thrift in vain, until it wa
my good fortune to be acquainted with th
Authour, who demonſtratively convince
me of my former errours, and ſet me in
right path. I found I ſay the errours I ha
been in in re ying upon the Books of thoſ
who wrote their bare thoughts, withou
experience, or elſe were envious and wro
knottily on purpoſe to entangle the unwary
He ſhewed me ſeveral Tractates written b
him who gave him the powder, hitherto n
ver publiſhed; Of which the Names wer
Ars metallorum Metamorphoſeos, *Introitus*
pertus ad occluſum Regis palatium, *Brev*
man

manuductus ad Rubinum Cœleſtem, Fons Che-
nicæ Philoſophiæ, Opus Elixeris Aurifici &
Argentifici, Brevis via ad vitam longam, with
a large Comment upon Ripley his twelve gates,
and the Epiſtle to King Edward; Alſo *a Com-*
mentary on Arnalds Ultimum Teſtamentum, and
laſtly his *Cabala Sapientum*, or *An Expoſi-*
tion of the Hieroglyphicks of the Magi: Theſe
Books I confeſſe of all that ever I read or
had ſeen were the fulleſt, plaineſt, and moſt
perſpicuous; With much adoe I obtained
Copies of them, but no commiſſion to ſhew
them to any body: I asked this my Friend
why he did not caſt in his *Calculus* into the
Treaſury of Philoſophers, eſpecially ſeeing
he had been ſo farre ſucceſſefull, he told me
that indeed till he had accompliſhed the per-
fection of the Red, which he hitherto had
not, he was unwilling to write: I told him
of the Authour of the *Roſary* who wrote
that excellent Book, and yet ſaith, *Hæc ego*
vidi in diebus noſtris uſque ad Leonem, Deſcripſi
eurem ad complementum licet non viderim, at
laſt he was perſwaded by me to write this
Treatiſe, which he performed in ſeaven
Books, and another in Latine, entituled.

Breve manuductorium ad Campum Sophiæ, which concerns chiefly *Paracelsus liquor Alchahest*, in which he clearly, plainly, and fully shews the difference between it and the Mercury of the Philosophers: And lastly, a Treatise called *Elenchus errorum in Arte Chemicâ deviantium*, which indeed is so plain, so full, and so convincing a Book, that more cannot be desired: By these and the fore-mentioned Books, I soon attained the mystery of the Mercury, and by it the first Whitenesse, and hope ere long to see the Rednesse, in which the Authour would not instruct me, being by Solemn Vow obliged to the contrary, neither to effect it himself, nor teach others for such a number of years, on which Condition he received that from a Master, which (having the Mercury) he might else have received from God by industry: At last I had liberty of him to communicate these Manuscripts with some Friends, whom I heartily pitied, to see in what a state they were they were through the misleading of divers Sophisticall Authours and Receipts, who covering the

Copies

Copies, did so wearily entreat me, that from the time I first began to communicate them, I could never keep them at home; whereupon partly, and partly by the earneſt perſwaſion of ſuch who wanted *Ariadnes* threed in the Labyrinth of Alchemy, but chiefly aiming at the glory of God in it, I did by much entreaty at laſt prevail with my Friend, from whom I had them (if I would) to make them publike, that others (whom God hath elected to ſo great a mercy) may reap the fruit by them that I cannot but with much thankfulneſſe to God acknowledge my ſelf to have received, who have at leaſt ſeen an ocular demonſtration of the truth in my own work (although I have not yet perfected the maſtery) which will recompence my pains, travell, and charge in ſearch, as the firſt doth ſatisfie my minde and judgement; For verily my work did not exceed the vertue of one upon 6. which adviſing with my Friend I had a ſatisfactory Reaſon, namely, that the white being not the utmoſt period, the work in the fire will move beyond it, and it is not eaſie to diſcern (but by long and oft

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experience) when it is come just to the height of the whiteness, for before it comes to that passe it will look very glorious, that a man would say, this is the highest white, and yet it is not; so that if taken a little too soon, or let stand a little too long, it doth not tinge what it would do if taken just in time. It would require a large Treatise to tell you what scruples have caused me to stumble between the white and the red now twice, which I hope in not many trials to amend: but in a word, it is my errour in Imbibition, Cibation, and Fermentation, in which my Friend will not help me, but hath rather put me out, which I conside he doth, not for envy, but in scruple of his Vow, for my success should be equal to his if he should effect it himself, yet he tels me, that he doth truly instruct me (*per ambages*) which *ambages* I not understanding have twice concluded wrong to the *non-plus* of my skill and ruine of my work. I might here make a large discourse of the *Adepti* and their *Elias*, but shall refer the Raader to the Treatises fore-mentioned, being unwilling my self to fly to writing before my wings be fledged with more experience.

These Treatiſes, Reader, thou ſhalt have in order, I began with this firſt, of which I wold only ſend out the firſt part at preſent, that Artiſts may *Ex Ungue Leonem.* The ſecond part is wholly practical, which I keep by me till I ſee how the firſt will be accepted; If it be as courteouſly accepted as it was candidly pend, expect the others ſhortly. And I am ſolliciting for an *Elenchus Autorum potiſſimorum in Arte Chemica*, with a *Clavis Chemica* to open their Cabinets, that ſo Students may have a cenſure of the true and more perſpicuous Authors from a Sonne of Art, and ſo need not reade in their *Tyrociny* ſuch Labyrinthian Authors who either through groſs ignorance or pure envy miſleade the unwary. Farewel, and if thou get good by theſe lines, let him have thy well-wiſhes in his operations, who is ſo ſtudious to ſerve thee in thine,

Anonymus Philochemicus,

Anagrammatizomenos,

Egregius Chriſto.

3 142 5 6 7 8 4 123

Programma.

INveni, accepi, purgavi, pondere justo
Composui, inclusi fœtum, debitoque calore
Fovi, Expectavi, signa hæcque in tempore vidi.
Mox amplexa virum mulier, sua membra repenti
Ictu disjunxit, sic sunt facta omnia pulvis.
Obscuro tinctus sua membra direpta calore
Turgidus Exudat, volitatque per Aëra fumus.
Qui Condensatus generat nigredine Cœrvum.
Sæpè fluit liquidus, necnon durescit, & omnes
Induit in toto quot quot sunt orbe colores
Hunc putrem aspersi Lymphato rore, lavando,
Dum colpr albescens visus magis Ense coruscans.
Candvit ad vices septem, lapis hic Paradysi,
In Lunam tingens impurius omne metallum.
Non tamen hic finis non hæc mea meta laborum:
Invictus pergo, debitum retinendo Calorem.
Sanguineus quoadusque color, cum Sole metalla
Infima sex æquans, vera hæc tinctura Sopherum.

Soli Deo Gloria.

The

The Introduction.

The First Book.

Alas I here invoke thee to my aid,
To leade in lofty ſtrains my Ruſtick Quill;
Nymphs of the Muſes, let it now be ſaid,
That to your Lovers you repay good will,
Aſſiſt me jointly *Phœbus* with thy raies,
Appear now as thou didſt in *Hermes* daies.

Thou alſo who by hidden Centrall heat,
Doſt in the Earth metalline bodies bake
By long decoction, Thou who haſt thy Seat
In Kingdomes three, do thou likewiſe awake:
Gentle *Minerva*, do not now diſdain,
To me thy ſecret workings to explain.

There is a ſubſtance Homogeneall,
Which object lies unto the vulgar view,
Whence are produced bodies minerall,
Or it of them is th'only matter true;
This ſubſtance altred is by long digeſtion,
To ſundry kindes which differ in perfection.

An Art there is which most admire,
But few believe, he's rare who doth it know,
That fixeth mettals which would fly the fire,
And makes them to abide all blasts that blow;
This transmutation is (as Sages told)
Of five to Silver, six to perfect Gold.

5 It is a wonder that of Copper base,
Tin, Lead, or Iron, should by Art be made,
(In shorter time then half an hours space)
Most perfect silver which will never fade;
Such is the vertue of this stone divine,
Nor only this, but to make gold most fine.

6 I doubt not but you gladly news would hear
Of this rare Art, whose vertue is so strange,
Yet may not every one to whom 'tis dear
This Science reach, and able be to change
Imperfect mettals from state of Corruption,
And free the sick from danger of destruction.

7 Since then all to this Art have not a right,
But such alone whom God above doth choose
Are heirs thereto, the rest for want of light
May grope so long themselves until they lose,
Therefore most learned men this Art deride,
And all its searchers they severely chide.

8 Yet know for all that it is surely true,
Its principles on Nature do depend,

Yea

Yea though its Carpers many be, and few
Are found who dare ſtand up it to defend ;
This Science ne'retheleſſe ſhall ſtill remain
Immoveable, which no reproach can ſtain.

9 What though ſome varlets of this Art do boaſt,
Who know therein no more then doth an Ape?
They ſwear, they ſwagger, as they rul'd the roaſt,
Alluring ſuch who after wealth do gape,
To truſt their oaths and lies, and to diſburſe
Upon their skill what ere they have in purſe.

10 And when from them their moneys they have got,
In fine it proves their Art is but a cheat,
For what they vaunted, wretches ! they have not,
Their Skill is founded upon errors Seat ;
Then are their greedy Creditors aſham'd,
And curſe their craft, yet both are to be blam'd.

11 The one, ſith what they know not they pretend,
And ſo deceive the haſty credulous ;
The other who ſo ready is to ſpend
His goods upon pretences fabulous :
Let all beware henceforth leſt that they ruſh
To loſe a bird in hand for two i'th buſh.

12 But yet for all this may we not conclude,
Becauſe of falſe men that the Art is not ;
Though Lawyers do their Clients oft delude,
The Law is juſt and free from ſtain or blot ;

So

So is this Science, let the offenders bear
Deserved blame, the Art it self is clear.

13 First then I shall by Reasons very plain,
And also by examples make appear,
Against opposers who this skill disdain,
That it on nature grounded is, no fear:
When this is prov'd the hardest work is done,
The means it to attain you'l finde anon.

14 Fie on such Judges rash who will condemn
That which they know not, nor yet can discern;
Shall colours censur'd be by sightlesse men?
Or those of learning judge who ne're did learn?
'Tis true, still was, and ever will be found,
Save fools, Art hath no foes upon the ground.

15 We say then and affirm, that Alchemy,
Its Basis hath so near on Nature laid,
That it is not the proudest Enemy,
Of its defence shall make me once afraid:
And ere I leave I'le make it evident,
To men of Reason by sound Argument.

16 And first it's no small evidence to us,
That many witnesses of it are found,
Of credit good, who if it were not thus,
Must all b'adjudged false, nor is it sound
To censure those who have the Art affirm'd,
So false, that so they may be juglers term'd.

17 For

17 For by this rule there is not any thing
May Credence gain but what our ſelves do know,
This would the world into confuſion bring,
From ſuch a root in conſequence would grow:
They who ſo hard are to beleeve would think
Full ill, if they of the ſame cup ſhould drink.

18 Methinks if I a thing affirm'd ſhould reade
Or hear from one, againſt whom there doth lie
No juſt exception, 'twere a ſhameful deed,
To tax the truth of what I hear, for why?
If I would credit finde, ſhould I not truſt?
Do as thou wouldſt be done by, this is juſt.

19 But more then this, we have not only here
Two or three Witneſſes and blameleſſe men,
As to the point which makes ones word to bear
Weight of belief, but alſo from the pen
Of many hundreds is the thing affirm'd,
And daily is by many more confirm'd.

20 All Ages, Countreys, Nations eke afford
Is ſtore of teſtimonies, men of worth
Or skill and learning, ſo that their bare word
Might ſeem enough this truth for to hold forth.
But yet beſides with ſolemn vows they have
Aſſerted it when going to the grave.

21 So that the Word and Oath of honeſt men
And ſuch who have been noble for renown,

Whilſt

Whil'ſt living, yea, and after, even then,
When to the earth they were juſt going down;
If it prove nothing I am much forgot,
A true mans dying words are doubted not.

22 For can we dream ſuch perſons as they were,
Who with moſt ſacred Proteſtations did
This Art affirm, ſo great a blot would bear
For ever, as to be when death had hid
Their eyes, reputed for deceitful men,
Beguiling honeſt Students with their pen.

23 Of thoſe who of this Art do bear a Name,
Firſt Noble *Hermes* comes upon the Stage,
A Royal Prince and of deſerved Fame,
His Peer was not afforded in his Age;
He Alchemy renown'd as he was able,
Compriſing 't in his brief Smaragdine Table:

24 In which whoever liſteth for to reade,
Shall finde it true and free from any lye,
That things above a Symphony did leade
With thoſe things ſeated underneath the ſky,
From whence proceedeth adaptation ſtrange,
Of One thing marvellous: I need not range

25 Through other of his writings, which do all
But Eccho to the truth which there is couched,
A word ſufficeth wiſe men, he that ſhall
Take pains his works to reade, let be avouched,

That he ſhall finde ſufficient evidence
To clear the thing from ſound experience.

26 *Geber* and *Haly* with calid ancient Kings
Aſſeſtants are with many others moe,
Whoſe names a Book would fill, the world it rings
With teſtimonies of them, ſo that no
Pretence may be the Art for to deny,
Except one will theſe Authours vilifie.

27 *Bernard* of *Treſne* Marqueſſe, great in skill,
A modern writer, doth avow the ſame,
Who after Errours long, of meer good-will
A Treatiſe wrote, both Sophiſters to blame,
And alſo Searchers deviant to leade, (tread.
'Twere ſtrange if he condemned paths ſhould

28 The Noble Polack Authour of New light,
Flammel alſo of worthy memory,
Eſpaguet likewiſe, theſe with all their might
Do grace the ſecret Art of Alchemy.
To whom theſe named Authors wont ſuffice,
Say what he liſt he is more nice then wiſe.

29 Admit I for a thing no ground can ſee,
'Twere folly in me ſtraight for to conclude
The negative, ſince many things there be
In which I have no skill, there's none that's rude
In any thing, but it to him appears
Impoſſible, which yet its Reaſon bears.

30 And what I cannot with my wit perceive,
Becaaſe they are removed from my Sphear,
Another knows, then ſhall I not beleeve
A knowing man, nor deign to give an ear,
Becauſe his words are quite above my reach,
Becauſe I cannot learn can he not teach?

31 Moreover divers who did not pretend,
Unto this Art, have yet covinced been,
Of its undoubted truth, and to defend
It from aſperſions on the Stage are ſeen;
Learn'd *Hoghland* if you liſt for to peruſe,
You need not fear leſt he ſhould you abuſe.

32 For why? the difficulties he relates
Of Alchemy, and from it all diſſwades,
For which end he recounteth his ſad fates,
Adviſing men to chooſe profeſſed Trades,
And it forſake, ſince 'tis ſo hard to finde,
Yet it to blaſt he was not ſo unkinde.

33 Brave *Helmonts* Teſtimony I might cite,
To whom preſented was a portion ſmall
Of the Red powder, which was of the might
For to tranſmute, to bide the trials all
Of perfect gold, Unconſtant *Mercury*,
Full nineteen thouſand times its quantity.

34 Old *Anſelm* here I on the Stage might bring,
Of this ſame Art an utter Enemy,

Convinced firſt and brought to wondering,
By an Experiment which himſelf did try,
Of a ſmall powder in an Old Book found,
Which tinged Argent vive to gold moſt ſound.

35 At which amaz'd the thing he did relate
Unto a Goldſmith his intire friend,
Whom to confirm after he told his fate,
That which remained he did freely ſpend,
And thus a double witneſſe was created,
Of whom one formerly the Art had hated.

36 Yet all (perhaps) theſe teſtimonies clear,
Not ſcarce the tithe of what we could produce
Will ſerve a Caviller, who will not fear
For to reproach, where wiſedom might induce
His judgement to ſuſpect, and not to throw
Scandal on what i'th'leaſt he doth not know.

37 We therefore the Ingenious to ſerve
In what we may, ſhall prove by reaſons firm,
That th'Art is poſſible, though many ſwerve
In ſeeking it, the truth that doth not harm,
Let them look to it who the work begin,
How they proceed if ere they mean to win.

38 For a firſt ground I hope you underſtand,
The qualities of that which we would finde,
Elſe you're unfit ſuch things to take in hand,
Unleſſe you know how kinde produceth kinde.

This God hath ſet to Nature for a Law, (draw
That from its like each thing its form ſhoul

39 T'encreaſe and multiply he did command
All Herbs and Trees, all birds and ſorts of beaſts,
The Fiſhes eke, and men who underſtand
What Reaſon to them from his works ſuggeſts,
Yet all in kinde their own kinde muſt encreaſe
By propagation which ſhall never ceaſe.

40 This propagation for to bring about
Each thing he bleſt with vertue ſeminal,
Which Herbs and Trees into the Air bring out,
But hidden lies in the Reins animal;
The only queſtion which is now to prove,
Is, if that Minerals from God above

41 Were bleſſed with a ſeed to multiply,
And to encreaſe their kinde like other things;
This once if clear'd no ſcruple then can lie,
But that the vertue ſeminal which brings
All things to light, it ſelf may multiply,
In mettals, as in all things under sky.

42 This for to clear to the Ingennous,
The generation I ſhall here relate
Of Metals, which by Sulphur unctuous
Engendred are which doth coagulate,
And fix a fluent moiſture mineral,
Which Mercury Philoſophers do call.

43 T

3 This Mercury a dry humidity
, which doth flow, yet wetteth not the hand,
n it a mighty force doth hidden lie,
h'attempts of Artists it can well withstand,
Disdaining to be sever'd by the fire,
Its parts so firmly knit scorn to retire.

4 Of water it the progeny is known,
et water it doth far in weight exceed,
herefore a hidden vertue we must own,
Vhence such a condensation should proceed,
This vertue is the seed in nature plac't
By God alone, and never yet defac't.

5 For can one be so stupid as to think
hat water of its own accord should cause,
Vithin it self so great a change, and link
ulphur and Mercury with so firm Laws,
Its own dimensions to penetrate,
So many times a metall to create.

6 No there must be an inward agent granted
lse would a thing unchanged still remain,
his Agent is the form that water wanted,
Vhile in its proper nature did retain ;
This form is light the source of Central heat,
Which cloth'd with matter doth a seed beget.

7 The Seed no sooner is produc't, but soon
ssays to bring the matter to a change,

On it it ſtamps its Character, which done,
The matter lives, and that which may ſeem ſtrange,
Co-worketh with the Form t'attain the end,
To which the ſeed implanted doth intend.

48 Nor may this ſeem a fable to the wiſe,
For all things live according to their kindes,
Their life is light which in them hidden lies,
Diſcerned by the eyes of ſoaring mindes;
To them diſcovered is true Natures Map,
By whom produced nothing is by hap.

49 No, ſhe her ſecret Agent doth poſſeſſe,
Which in the Univerſe is only one,
But is diſtinct through ſpecies numberleſſe
According to their ſeeds, which God alone
In the beginning did produce, and then
Set them their Law found out by mental men.

50 The ſeed is then the mean that doth unite
The form unto its matter, and doth raiſe
An appetite i'th patient, and invite
The active vertue to its work, and laies
This Law on all its actions, that it ſhall
To its own end direct its motions all.

51 The end attained once, this life is hid,
And hedged in with ſenſes corporall,
Where it preſerves its body, but doth bid,
Adieu to future working, till it ſhall

Revived be, and ferment new receive,
New operations in't then you'l perceive.

52 It therefore is an errour very great,
To think 'cauſe metals are ſo firmly knit
Their principles together, that the ſeat
Wherein their ſeed reſides is ſo up ſhit,
That by the eye it cannot be diſcern'd,
Therefore it is not; No man that is learn'd

53 Can ſuch concluſion make; For why, 'tis plain,
All things in Natures Kingdomes which are found
A hidden ſpirit in them do contain,
In which Cœleſtiall qualities abound,
The hider is a body viſible,
The hidden but a ſpirit inviſible.

54 Yet Concretes all in Kingdoms three do dwell,
Of which the animal and vegetable
Enclos'd are with a leſſe enduring ſhell,
Them to defend from change which is not able,
They daily therefore move from ſtate to ſtate,
Until a new form doth the old abate.

55 But in the Kingdom mineral there are
Bodies of ſuch a perfect compoſition,
That they the waſting flames know to out-dare,
Nor all conſuming time from their condition
May change them, for th'are homogeneal,
In matter and in form, and therefore ſhall

56 Changeleſſe abide in their integrity,
If not reſolv'd by Agent prevalent
To their component principles which lie
Cloſely contain'd, ſo cloſe, that their intent
Many do loſe who ſeek them to untie,
And yet their Art cannot aſcend ſo high.

57 The meaneſt metall, Lead, although ſublim'd
To vapour, and this work though oft repeated,
Or though to Litharge turn'd, or elſe calcin'd
To Cerufe, Sugar, or Glaſſe, yet defeated
Shall be his pains, who thinks 'tis then unti'de,
For notwithſtanding Lead it doth abide,

58 And may be eaſie Art and ſoon be brought,
Its former ſhape again to re-aſſume,
Such labours to this end availeth nought;
If Lead then be ſo firm, we may preſume
More perfect metals are more permanent,
And more delude fond Artiſts weak intent.

59 Conclude we then and that on certain grounds
That metals do poſſeſſe metalline ſeed,
Which though retired far may yet be found,
By ſuch who ſearch the right way for to ſpeed:
Elſe could they not engendred be, nor kept,
In this their Being, of Seed alone th'effect.

60 But now the place wherein it doth abide,
May be of uſe to let us underſtand,

ince it ſo ſecretly it ſelf doth hide,
or open lies unto each ſearchers hand;
The ſeat is water homogeneal,
Even as it is in other Concretes all.

1 For ſeed the vital ſpirit is which doth,
n water only of its kinde remain,
t lives when water lives, and ſhow'th
n it an active force, when this is ſlain
By over-pow'ring might of congelation,
It lies perdue, paſſive in Contemplation.

2 Yet though ſuppreſt, its life is not extinct,
ut may by Art be quickened again,
nd to new motion ſtirred up, and linkt
nto a ſubſtance new that may contain
Such vertue in a parcell very ſmall
As may tranſcend its Concrete minerall.

3 For why, the life it ſelf ſeeks to encreaſe,
here e're its freed from its impriſoned thrall,
uch like to fire which kindled doth not ceaſe
ſelf to multiply, nor ever ſhall
An end be found of its encreaſing might,
If fed with fuell new, ſince it of light

4 The of-ſpring is from whence all form doth flow
nd from it ſeed doth its beginning take,
hoſe nature is ſtill more and more to grow,
or of encreaſing any end will make,

So

So long as matter new is ſtill ſuppli'd,
Which ceaſing ſtraight, this life it ſelf doth hide

65 But why it is ſo rare a thing to ſee,
In bodies metalline this wondrous might,
Which vegetables all poſſeſſe, that he
Which it denies, is blinde, alſo the ſight
Can reach to ſee this Seed in Animals,
Which yet moſt ſecret is in Minerals.

66 The Reaſon is, for that the former kindes
Both vegetall and animall are made
Of parts diſſimilar, there is withall
Of principles unlikeneſſe, which to fade
Are all inclin'd, and oft their old form loſe,
Nor long enjoy the new which late they choſe.

67 But metals and metalline bodies all,
Engendred are from a moſt ſtable root,
This root is Mercury, whoſe bulk though ſmall
Is wondrous weighty, neither hand nor foot,
Or head or eye in it is there diſtinct,
But its intirely one to Sulphur linkt.

68 Which Sulphur is not vulgar, but indeed
Unto the Mercury's eſſentiall,
Each doth the other hold, and each do need
Of either help and vertue mutuall,
Theſe are conjoyned ſo that no force can
Them ſever, for that Art is hid from man.

69 There

9 Therefore becauſe the Atome leaſt of gold
gold, and hath of it the form intire,
s Elements together ſo do hold,
nd all its parts ſo firmly do conſpire,
The ſeed of it is therefore by no Art,
From its own body to be made to part.

o So then its ſeed in truth is nothing elſe
ut its own water, which in fetters lies
o chain'd within its center where it dwels
hat it is not apparent to the eyes,
Ne to the minde, but of a mental man
Who knows a Key this lock which open can.

1 But now of Seed my Muſe is brought to ſing,
ſhall its vertue heavenly declare,
rom which doth riſe on earth each being thing,
rom which all concretes eke engendred are;
'Tis Natures darling, Heavens Progeny,
Framed by God all things to multiply.

2 In bodies all it is, yet corporall
Tis not, it worketh viſibly, yet is
nviſible, it freely acts, yet all
s operations are enforc't to this,
That out of kinde nothing engender may,
For God and Nature never go aſtray.

3 So then although I ſaid that Mercury
Golds water was its ſeed, yet underſtand

My

My meaning not to conſter literally,
Which is an errour, but on th' other hand,
Know that this Mercury the ſeed is nam'd,
Becauſe in it 'tis next of all contain'd.

74 So then the body is the waters neſt
In which it doth reſide, the water eke
The Spirits habitacle, where doth reſt
This heavenly off-spring which ſo many ſeek,
Yet finde it not, becauſe they miſ-conceive
Their work, and therfore do themſelves deceive.

75 Behold a man who in his reins contains,
Of mankinde the true matter maſculine,
Which mixt in matrix due, in time attains
The Parents form, which by a ſoul divine
Compleated is into a perfect man,
In time his likeneſſe propagate which can.

76 This ſeed or ſperm which to the outward eye
Is viſible, is not the vitall fire,
But that a ſpirit is, which to deſcry
A mental man Natures light doth inſpire,
For ſenſe doth teach the ſubſtance ſoon may loſe
The life which it to motion did diſpoſe.

77 Behold an Egge which when the Sun returns,
In Spring the hen doth lay, how it by heat,
From thing to thing by conſtant motion turns,
Of it till time a chicken doth beget,

Yet

Yet ſhake this Egge till you the matter hear
Within to jog, 'twill not hatch in a year.

78 Obſerve a Seed which growing things do bear,
And which within the earth a life receives,
To ſpring and grow, its branches far and near
Spreading, which are adorn'd with pleaſant leaves,
And yet this ſeed if in an Oven heated,
Its vegetative vertue is defeated.

79 So then by theſe examples it appears,
The ſubſtance or the ſperm is not the ſeed,
Which is indeed a life of light, which bears
The nature, which the Heavens only feed,
It acts in bodies as they are diſpos'd,
Which diſpoſition n'is to fools diſclos'd.

80 For as an Egge on which a hen hath ſate
Some daies, if ſuffred to wax through cold,
Becomes incapable to generate
A chick, but putrifies, whence to be bold ——
You may, that ſeed of matter, ne of weight
Partakes, whoſe death of neither doth abate.

81 Or if you rather liſt it for to name,
Of Concrete things the vertue ſeminall,
Which in each Kingdom doth its likeneſſe frame
In matter due diſpos'd, and therewithall
Doth in the Compound daily motions cauſe,
All which are bounded by their proper Laws.

82 There-

82 Therefore a matter duly fitted, then
According unto nature well disposʼd,
And governʼd rightly, doth from secret den
A centrall fire stir up, which being losʼd,
Uncessantly its task doth never cease,
Unlesse some errour Nature doth displease.

83 And thus no doubt I have made to appear
That Alchemy is not a feigned Art
But reall, which its grounds hath firm, that bear
Themselves on Nature, of which but a part
I have producʼt, and those more generall,
In due place other Reasons finde you shall.

The End of the First Book.

THE SECOND BOOK.

THe Noble Art of ſecret Alchemy,
We undertaken have to vindicate,
And have defi'd the ſtouteſt enemy,
With reaſon it for to calumniate,
And for this cauſe we have by argument,
To prove its poſſibility our forces bent.

Its witneſſes almoſt innumerable
Of ſuch who Artiſts were, and not a few,
Who to attain the skill were never able,
Have by the eye convinc't been that its true,
And not as ſome raſh cenſors it eſteem,
Who groundleſly it for a fancy deem.

And for that Argument doth moſt convince,
Which from experience for proof is brought,
by the ſame this truth can well evince
Into my ſelf, for it is not bare thought,
But witneſſe of the eye doth me engage,
Which to deny is nothing elſe then rage.

An Artiſt once I ſaid, I knew him well,
And oft and long with him I did converſe,
He in this skill did many men excell,
Of whom I from my knowledge can rehearſe,
That he had both Elixer white and red,
So much as would all credit far exceed.

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He in this skill did many men excell,
Of whom I from my knowledge can rehearſe,
That he had both Elixer white and red,
So much as would all credit far exceed.

5 Of the white medicine to me a part,
He freely gave two ounces weight and more,
Which was of vertue truly to convert,
Into pure silver, finer then from Oar,
Is ever melted (without any lye)
Full sixscore thousand times its quantity.

6 But since so far I have disclos'd, because
It may be danger if I should conceal,
How that I spent it most, for me the Laws
Of covetise so bound, that all that deal
I fondly spent; The Saddle for to win,
I lost the Horse; Thus for a silly pin

7 I many pounds did lose, which you shall hear;
For so the giver did his gifts bestow,
That self might self intrap, who without fear
Attempted things to work I did not know;
Yet what I bring this for, by it is proved,
Unlesse my faith to question you be moved.

8 But be that as it will, I do protest,
That divers hundred ounces I have seen
Of silver, true for goodnesse to the best
Equal, which by my hands have tinged been,
By bare projecting of this substance small,
Of Mercury, which streight it tincted all.

9 For do not think that it doth only sever,
That which is perfect from that which is crude,

But tingeth all, and fixeth, ſo that never
It ſhall from fire fly, nor doth exclude
Ought from partaking of perfections type,
But what is heterogeneous, not unripe.

10 Of *Mercury* a pound its weight will be
Of Silver pure, within a ſcruples loſſe,
Lead little more with waſte, but tin to ſee (droſs
Would make one wonder, whence although a
Were burnt, yet will its weight in fire encreaſe,
Though fire to waſte by nature doth not ceaſe.

11 The reaſon is for that in Tin an Air,
Is viſibly contain'd, as *Theophraſt*,
And *Helmont* well obſerve, which being rare
The ſubſtance unto which it is made faſt,
Makes lighter then it ſelf, ſo Ice doth lack
Of its own weight to water when brought back.

12 On Copper, and on Iron, yea, on Braſſe,
And Pewter I my medicine did aſſay,
On Spelter eke, Soder, yea on Tinglaſſe,
And Regulus of Antimony, and may ſay
With truth it conquers all metalline things,
And with ☿ all to perfection brings.

13 I nothing found which was to it of kin,
But it would tinge it into ſilver pure,
Yea perfect gold by fire it entred in,
And to a white glaſſe turn'd it, which t'endure
All trials would teach other metals baſe,
But then this Lune which had of Lune the face

14 Would like to gold abide in *Aqua fort*,
And would like gold passe Antimony, yea,
In weight it equal'd *Sol*, so that report
Hath told me it was white gold by th'assay,
The reason was because the tincture white
With red earth was fermented, either Light

15 Did therefore shew its vertue in projection,
Which did produce gold of a Lunar hue,
Or *Luna* which *Sol* equal'd in perfection,
Only of *Sol* it wanted colour due,
If I had known this working when I had
More of my medicine, I had been made.

16 For why this Lune is gold indeed, and will
For gold be sold at more then half the rate,
At which that *Sol* which tincted hath its fill,
And in all trials when examinate
Will be allow'd, this knew I not till that
Twice forty ounces went at Lunar rate.

17 But if with Silver pure your medicine
You melt, you shall have a most pure glasse,
Like to a new slipt sword which bright will shine,
In which the owner may behold his face,
Yet is its vertue not a whit encreast,
(But only further spread) ne yet decreast.

18 This man who gave this gift to me possest
Both red and white; his Name shall not be know
For living he's I hope, long be he blest
With happy daies, for his life as mine own

I do esteem, he was so sure a friend
To me, and will be so unto the end.

19 His present place in which he doth abide
I know not, for the world he walks about,
Of which he is a Citizen, this Tide,
He is to visit Artists, and seek out
Antiquities on voyage gone, and will
Return, when he of Travell hath his fill.

20 By Nation an Englishman, of note
His Family is in the place where he
Was born, his Fortunes good, and eke his Coat
Of Arms is of a great Antiquity,
His Learning rare, his years scarce thirty three,
Further description get you not from me.

21 Acquaintance with him very strangely came.
To me beyond my expectation far,
His love to me was cordial, the same
I must and will acknowledge, nor a bar
I hope hereafter may the same divert,
Though it to purchase I do want desert,

22 Full long I knew that he a Master was,
And oft had seen it by experiment,
Ere he would so far me vouchsafe to grace
With any portion of it, his intent
I hoped was at last me so to blesse,
Which yet I durst not over-boldly presse.

23 And what if worthy he ſhall finde by proof
Me to continue? I my ſelf aſſure
He further will beſtow, this ſhall me move
To be ſo faithfull to him, that t'allure
Me to do ought unto his prejudice,
No favour ſhall prevail in any wiſe.

24 When then on me he freely did conferre
The foreſaid bleſſing, alſo he did adde
A portion of his Mercury, and there
Aſſumed me, that I a Treaſure had
Matchleſſe, if God my eyes would pleaſe to op
Or elſe I blindely might be left to grope.

25 This Mercury was that with which he did
His Redſtone multiply exceedingly,
This was the Menſtrue with ſuch cunning hid,
By all the Maſters of this myſtery,
Nor this of faith from him I barely had,
But I had ſeen by him experiment made.

26 I ſaw him put his red ſtone in by weight,
In that ſame ☿, which then digeſted
Diſſolved it, and alſo made it ſtreight
Colour to change, and from that time ne reſted,
Nor day nor night, till in three daies it was
Red perfect, but firſt black and white did paſ

27 I thought (O fool) I thought that if the red
And white were both multiplicable, then
One progreſſe linear to either led,
Wh h was a falſe ground, this my errour ten

Of twelve parts quite deſtroi'd, and yet unwiſe,
So many loſſes might me not ſuffice.

8 Thoſe two parts then I mixt with *Luna* pure,
ſen other times its weight, and then anew
fell to work again, hoping that ſure,
Once right might nineteen errours loſſe renew,
Yet when my fire was almoſt out, I thought
Upon the reaſon of the thing I ſought.

9 I then began to think of Authors ſaws,
nd them in minde I very oft revolv'd,
y operations judg'd by Natures Laws,
t length by Meditation I reſolv'd,
That each thing hath its proper diſpoſition,
And each thing's ordered after its condition.

0 I found my medicine which for the white
either Atomes, as the Artiſt findes it
ter that Nature hath it fixt, when bright
of the black created, then who mindes it,
T'encreaſe iu vertue or in quantity,
Muſt order his working accordingly.

If to encreaſe its *pondus* he intend,
then may it imbibe, not being cold
ith milk made warm, the glaſs then ſhut t'attend
fire let him be ſure, nor be he bold
To give it milk ſo largely it to glut,
Nor then forget of meat to it to put.

32 But if his glaſſe have once been cooled, then
He muſt ferment his white-work warily,
Obſerving its proportion due, for when
A man ferments, he may too moiſt or dry
His Compound make, which then requires a cure
Of which to miſſe a ſtranger will be ſure.

33 I knew at laſt the Red was like the fire.
The white more like the Air, the firſt with water
Mixed as in the firſt work doth deſire
The ſame heat, and produceth ſigns thereafter,
Although in ſhorter time the work ſucceed,
Becauſe the matter nothing leſſe doth need.

34 But the white ſtone which is leſſe fire, more air,
If it have ſuch a quantity of milk,
Will drowned be, nor will the dryneſſe bear
Sufficient force, to powder ſoft as ſilk,
To re-congeal more then a fourth of water,
Then muſt another fourth part follow after.

35 Thus muſt it be by turns imbib'de until
It be brought to a courage ſturdy bold;
Then muſt all be cloſe-ſealed, and it will
A ſomewhat ſtronger fire expect, and hold
Thee afterwards in blackneſſe fourty daies,
And then will ſhew white *Phœbe*'s ſplendent raies.

36 This when I well had weigh'd, my hand I held,
And what I had of my white medicine left,
I kept, reſolving I would not compel'd
With Gods aſſiſtance be wholly bereft

Of that ſo great a ſecret for to live,
But keep it for his ſake who did it give.

37 So that few grains excepted I did waſte
All what I had beſtowed on me, hoping
To hit at length upon the right, and plac't
My thoughts ſo o- it, that thus madly groping
I rob'd my ſelf thus of a twofold treaſure,
The loſſe of which I may repent at leiſure.

38 My fire nigh out, I forced was to ſpend
Some of what did remain to ſerve expence,
Till that I found I ſoon ſhould ſee an end
Of all, if thus I did go on, and thence
I did conclude with vow the reſt to keep
Unſpent, unſeen, until I ſlept deaths ſleep.

39 With ſolemn vow I therefore did reſerve
Some few grains (very few) nor of the force
As it was given firſt, yet to preſerve
My life on urgent need, without remorſe,
I might make uſe of what I had, yet ſo
That beyond need I would in ſpending go.

40 And need ſince that inforced me to uſe
Some little of a little, ſo that now
The reſt I was compel'd (ne could I chooſe)
To mix with Luna fine, or elſe I trow
I ſoon a grain might loſe which was my ſtore,
This then I mixt with other ten grains more.

41 Thus have I told a Story very true,
Not what I heard by hearſay or by fame,
But what my ſelf beheld, which thing but few
Have ſeen, yet this on credit of my Name
I do averre, and know no cauſe, but why
Another may beleeve not judge a lie.

42 Now for the ☿ which did remain
A many trials perdy I did prove
On gold which by this ☿ is ſlain,
Corrupts and loſeth form, ſo great the love
Is which between him and his Siſter is,
That in her arms his ſoul returns with bliſſe.

43 Then ſhe her garment like Pearl orient
Doth ſtain with colours till at length the black
Eclipſe both Sun and Moon in Firmament,
And both of them all ſpark of light do lack;
The Earth then water doth become, and ſo
The water thickned into earth doth grow.

44 This I did try, and ſaid, and after black,
The colours of the Rainbow did appear
The Peacocks-Tayl, and when all theſe did ſlack,
The Creſcent Moon appeared very clear,
I ſaw until the Earth like Heaven ſhone,
And all became like a celeſtial Throne.

45 This for the ſeaſon of the year was ill,
And ſuited not unto the latter fire,
And for I was afraid it for to ſpill
After perfection, which was my deſire

To try, that I might see a work begun, (Sun.
And brought unto the Moon though not the

6 This then on ☿ I did project,
eing with ☽ first of all allai'd,
tinged fifty parts, I did direct
ly course this to imbibe, but it assai'd
In vain, for why? I had it cooled, so
To Imbibition foolishly did go.

7 And so who thought the red to have attain'd
Vithout least doubt, yet found by proof I was
nskil'd in this, though Nature not disdain'd
o bring me to the Black, which I did passe,
And after colours gay the white admir'd,
Yet fell short far of what I most desir'd.

8 Thus with my trials off my Mercury,
Vas now to nothing brought or very little,
hen considered how fondly I
ad wasted that which might have built a spittle,
And with my menstrue all my Art was lost,
Of whose skill since I may full truly boast.

9 Then God I praised with most thankful minde,
hat he had shewn me by a demonstration
fallible, which none can be so blinde
s not for to beleeve, a Consolation
In all my losses this to me remained,
That I had seen what here I have explained.

50 At last my good friend once again I met,
And what had happened I did not hide,
I praied him my folly to forget,
And hop'd anew from him to be suppli'd,
But this also my hope was much deluded,
Nor did it so fall out as I concluded.

51 For when he understood what I had tri'd,
And what at last God prospered me to see,
He saw if that he me anew suppli'd,
That I could go to the Hesperian Tree,
And pluck the Apples at my list, and then
Might do much mischief unto honest men.

52 Thus therefore said, Friend, if that God hath
You to the Art, he will in time bestow (chos
The same, but if he in his wisedom knows
You are unfit, or that you'l mischief do,
Accursed shall that man be who shall arm
A mad man, to do thousand others harm.

52 When you were rude a gift I gave you great,
A gift but such as might it self destroy
If Heavens so ordain'd, nor is it meet
I see for you at present it t'enjoy;
What Heavens have deni'd may I not grant,
Or else I shall be guilty of your Rant.

54 This lesson of so much divinity,
At the same time I heartily confesse
Did nothing please me, for my hopes did lie
On him, which this his answer did distresse,

For ſaid he, fates to you have knowledg granted,
But yet the thing by you muſt now be wanted.

5 Then ſtrait I gave him for to underſtand
ow God had of the water taught the skill,
y which ſaid I in time I may command
hat you deny, which therefore try I will,
Nay then, quoth he, attend to what I ſay,
It will be good, and you may bleſſe this day.

6 Know then that we are ſo ſeverely bound
y ſtrongeſt vows never for to ſupply
ny man by our Art, who may confound
he world, if he at will it held, for why?
What ill ſoe're he act upon this ſcore,
It all ſhall lie before the Tellers dore.

7 Now then conſider what a priſe you had,
oth of the Stone and of the Mercury,
ould any one have thought a man not mad,
o much would loſe without a reaſon why?
Had reaſon guided you you might ere now,
Of what I gave have had enough I trow.

8 For had you taken gold moſt perfect pure,
nd added but a grain of this your Stone
o it in fuſion, it would have been ſure
o have united, then might you have gone
About the work with that your Mercury,
With which this gold had mixed ſpeedily.

59 Your work had then been ſhortned very much
Which you might well have govern'd to the red,
Where when 'twas come you ſaw how I with ſuch
Sulphur and Mercury new gold did wed,
You ſaw the *pondus* and the Time, and heat,
What more could you have wiſht the Art to get?

60 But alſo ſeeing now you know the Art
How to prepare this fiery Mercury,
You might have been ſo ſtored for your part,
That few ſhould more have had, do not you ſpy,
How God is adverſe to your work to cauſe
You thus to ſpil the ſame? his holy Laws

61 Perhaps he ſees that you would lewdly break,
Or do ſome wrongfull deed, and therefore he
The Knowledge hath imparted, yet doth ſpeak
Thus by his providence, I plainly ſee
That he will have you for ſome years without
Th'enjoyment of what you'd miſuſe no doubt.

62 Now know that if this Art you do aſſay
Without a ferment, then you muſt beware
Leſt oft you erre, and from the right path ſtray,
And often ſhall you erre for all your care,
Nay and perhaps you may not while you live
This treaſure win, which God alone muſt give.

63 For why? if you the ſtraiteſt courſe do take
A year ſhall run before that you ſhall finde
The perfect period, but if you take
Wrong waies, you ofttimes ſhall be ſet behinde

Some-

Sometimes a year, and muſt your charge renew
And pains, or elſe your folly you may rue.

64 In which time if your minde cannot be free
But be incumbred with diſtracting care,
A thouſand perils you ſhall ſurely ſee,
And much ſhall loſe which you can hardly ſpare,
Attend therefore unto my counſell, ſo
You ſhall conditionally this ſecret know.

65 You here before the mighty God ſhall ſwear,
That you for ſuch a time your ſelf ſhall keep
From it attempting, which I ſhall declare,
Nor ſhall you in that time (though you ſhold ſleep
Deaths ſleep)reveal ſome points which I diſcloſe,
Which therefore I make known under the roſe.

66 I ſware, and ſo his minde he did unlock,
And did to me the ſecret all declare,
And to aſſure me that he did not mock,
with mine eyes beheld thoſe ſights moſt rare;
Of which I now full honeſtly ſhall treat,
Nor ought ſhall hide but what to tell n'is meet.

67 My oath I ſhall inviolate preſerve,
And ſo I may, for there's no Son of Art,
But by what I diſcover, the reſerve
May finde out, if he ſeek with upright heart,
And it attempt, not without judgement ſound,
The want of which doth ſearchers raſh confound.

68 I ſhall not need examples more to bring,
The Art is true and ſure, though hard to finde,
Not to be bought with riches of a King,
Nor yet abhorring from a vulgar mind;
If fates thee, call then follow me into
A Royal Palace whither few do go.

The End of the Second Book.

THE THIRD BOOK.

1 I Sing th'adventures for the golden Fleece,
A Noble Subject fit to employ the Quill
Of the moſt flowing wits that ever *Greece*
Did breed, would I might climbe the Muſes hill
Thence to bring down the pleaſant meaſures, w
This ſubject migh: adorn with fluent ſpeech.

2 The Indies with it may not once compare,
It is a gift of all things temporal
Moſt to be prized, he that hath a ſhare
In this moſt ſecret Art, admire he ſhall
In creatures the Creators excellence,
Who ſtill above all hath preheminence.

3 This is the fithe that with one ſtroak cuts dow
All covetiſe, of evil all the root,
This who poſſeſſeth fears not fortunes frown,
Things momentany caſts he at his foot;
His work is only his God to behold,
Counting as rubbiſh, ſilver, Gems, and Gold.

This is the Tree of Life which doth preſerve
rom ſickneſſe humane body, and renews
he youth, it ſuffereth Nature not to ſwerve,
ut it doth keep intire ; this good accrues
By this rare Art, riches, with length of daies,
Freedom from ſicknes, which men moſt diſmaies

Only the deſtiny of death which all
re ſubject to cannot avoided be,
ut yet to live in health, and therewithall
hatever this life craves to have, that he
Need never want to fear, how great a bliſſe,
I need not tell to him whoſe lot it is.

But over and beſides for to enjoy
ower whatever good one liſt to do,
ow happy ſtate it is, when to employ
nes ſelf the poor to ſuccour, and beſtow
On pious uſes what the minde ſuggeſts
No mean is wanting, what eſtate more bleſt ?

Then brake my Muſe into a joyful ſtrain,
ing out aloud, and eke thy ſpirits raiſe,
his Art to celebrate, in lofty vein
et all thy Notes be carried, no praiſe
Too great, oh happy they who it do know,
Whoſe ſecrets theſe few lines do fully ſhew.

Let *Cræſus* hide his head, let *Midas* treaſure
o more remembred be, for why 'tis ſure,
hat their vaſt wealth was bounded with a meaſure
or could their wealth their fading bodies cure.

Lo

Lo here a Spring of Wealth, a Tree of Life,
No wealth ſo great, no ſickneſs here is rife.

9 Here in a Map thou ſeeſt the creatures all
Abridged, and reduc't to their perfection,
Here thou beholdeſt in a Subject ſmall,
From this worlds miſeries a full protection;
Rejoyces and give to God alone the glory,
And now proceed we to this pleaſant Story.

10 Gold ſits as Prince ſupreme and head of all,
The Bodies which in Kingdom minerall
Contained are, whoſe body no force ſhall
Deſtroy, the fierceſt fire may nought appall.
His courage he doth in the flame abide,
Which from it only foulneſſe doth divide.

11 The Sun terreſtriall he named is,
To whom the next in dignity is plac't,
The Moon a goodly body which doth miſſe.
Some part of *Sols* perfection, yet is grac't,
With permanency to abide the flame,
All other metals do avoid the ſame.

12 The other four, *Mars*, *Venus*, *Jupiter*,
With *Saturn* hold ſo much of crudity,
That they are vile eſteem'd, yet to averre
I ſhall be bold that he who can deſcry
The inward vertue of the planets nam'd,
Shall finde them all of *Sols* true matter fram'd

13 *Ma*

13 *Mars* is the ſtout and valiant God of War,
His body vile, and little is eſteem'd,
He's fierce of courage, conquering near and far
All ſturdy oppoſites, and may be deem'd,
That his rough outſide hidden doth incloſe,
A ſpirit whoſe ful vertue no man knows.

14 *Venus* a Planet fair the God of Love,
Whoſe beauty the ſtout God of War allures,
Her Central Salt, who ſo hath wit to prove
Shall finde a key all ſecrets which aſſures
The owner for to finde, I ſay no more,
For this by none diſclos'd hath been before.

15 Propitious *Jupiter* a Planet bright,
And ſo benign, that of all the gods
There's none more glorious if ſo thy ſight,
Can our true *Jove* behold, great is the oddes
Betwixt the vulgar, and what we call ours
Which from old *Saturn* doth derive his ſourſe.

16 This Melancholy God a ſtone devour'd,
Thinking that he had eaten *Jove*, but then
He found himſelf deceiv'd, at which he lour'd,
He would he comfort take, for ſtraightway when
This ſtone *Abadir* in his bowels came,
It chang'd the Eater to another frame.

17 Old *Aberipe*, his childrdn which did eat,
Had of this Stone a Son begotten, who
In his Sires ſtomack prov'd ſuch uncouth meat
That he forthwith did melancholy grow,

And from this Son as I have heard them ſain,
Engendred was moſt noble Abrettane.

18 Beſide theſe ſix nam'd Planets, there is one
Remaining of a Nature wonderful,
His name is *Mercury*, for he alone
Is of the Gods the meſſenger, but dull
He is until a life he doth receive,
Till then fond Artiſts he will aye deceive.

19 And thus the gods in order I have nam'd,
I now ſhall ſhew of each the pedegree,
Their linage, habit, and how they are fram'd
In manners, alſo their whole dignity
I ſhall rehearſe, for this to our intent
Makes much, and therefore Reader be attent.

20 The matter firſt of metals Mercury,
A moiſture is which wetteth not the hand,
Yet flows, and therefore 'tis nam'd water dry,
The vulgar is at every ones command,
But this is not the water we deſire,
For in our water is our ſecret fire.

21 This matter while its life it did retain,
Was apt all metals for to procreate,
The life when gone then dead it doth remain,
Till a new foul ſhall it re-animate,
This matter is to metals all of kin,
All which do hide a Mercury within.

22 But neareſt it is unto gold alli'de
To *Luna* next, and then to *Jupiter*,
To *Saturn* after him as hath been tri'd
By many who this Art have ſought, but there
Is leſſe affinity with ~~brave~~red, *Venus*
And leaſt with *Mars* who ſcorns with it to wed.

23 With gold that it hath moſt affinity
May hence appear, firſt by their equall weight,
And next by their components conſtancy,
For neither it nor gold by any ſleight,
Will ſuffer any one for to divide
Their principles which may not be unti'de.

24 Except by one only humidity
Which them divides in way of generation,
And doth their Elements ſweetly untye
Them after knitting thus to propagation
Enabling them, and by one liquor ſtrange
All Concretes, wch doth from their nature change

25 And them diſſolve unto their matter firſt,
Dividing all their principles aſunder,
Theſe two excepted, there is none that durſt
Aſſay theſe to deſtroy therefore no wonder,
If Artiſts old by rule moſt firm decreed,
That its moſt hard t'unlock this ſecret ſeed.

26 He then who knows the parts of Mercury,
And can its ſuperfluities decreaſe,
And with true Sulphur it can vivifie,
For dead it is, though (fluent) he with eaſe

May gold unlock, and after recongeal,
Both to an eſſence which all griefs can heal.

27 O *Mercury*, thou wonder of the world,
How ſtrange thy nature is, and how compact
A body doſt poſſeſſe which doth infold
A ſpirit unexpreſſible, to act
Our myſteries, this only we deſire,
This is our water, this our ſecret fire.

28 For Argent vive is gold eſſential
Only unripe, which if thou canſt prepare
By art, it gives the ſecret menſtrual
The mother of our ſtone which is ſo rare,
Our oyl, our unguent, and our marchaſite
Which we do name, alſo our fountain bright.

29 O Chriſtal fountain, which from fourfold ſpri
Runs down the valleys with its perled drops
Diſtilling, with the which our Noble King,
Is waſh'd, and carri'd to the mountain tops,
Where he the vertue of the Heav'ns receives,
Which never after him when fixed leaves.

30 This is our Maydew which our Earth doth mo
To bring forth fruit, which fruit is perfect gold,
This is our *Eve* whom *Adam* doth ſo love,
That in her Arms his ſoul (ſtrange to be told)
He doth receive, who erſt as dead was ſeen,
And quickned firſt appears in colour green.

1 Next unto *Mercury* in firſt degree,
f metalline digeſtion is found,
ld *Saturn*, who though vile and baſe to ſee,
et is he of our ſecrets all the ground.
Thus then in eſſence *Mercury* is gold,
In form *Saturnine*, earthly, moiſt and cold.

2 I mean the *Mercury* which doth preſent
ſelf at firſt unto each Artiſts eye,
nd vulgar it is cal'd, to our intent
nſerviceable quite, the reaſon why
If you deſire, this for an anſwer take,
No dead thing can a dead thing living make.

Nor can that which is in its ſubſtance foul
nd filthy, cauſe tranſcedant purity,
yet can that which is without a ſoul
body fixed cauſe aloft to fly,
No there muſt be a near affinity,
Or elſe in vain you ſhall your fancies try.

How then? Ev'n thus, in *Saturn* there is hid
ſoul immortal which in priſon lies,
tie its fetters, which do it forbid,
ſight for to appear, then ſhall ariſe,
A vapour ſhining like pearl orient,
Which is our Moon and ſparkling Firmament.

To *Saturn*, *Mars*, with bonds of love is ti'd
ho is by him devour'd of mighty force,

Whose spirit *Saturns* body doth divide,
And both combining yeeld a secret source,
From whence doth flow a water wondrous bright
In which the Sun doth set and lose its light.

36 Dame *Venus* a most shining Star to see
To *Mars* espoused is by him embrac't;
Their influences must united be,
For she alone the only mean is plac't,
Betwixt the Sun and our true Argent vive
Them to unite, that they may never strive.

37 The generation of the metals all
If I should here declare, it would require
A Volume large, at present then I shall
Content my self and answer your desire,
Omitting these and many other things,
Which to our secret Art lesse knowledge bring

38 And shall proceed to teach the certain ground
On which an Artist may with hope rely,
Not trouble him with things wch might confound
Him in his search, for I intend to fly
All darknesse, also all ambiguous words,
That handling most which to us most accords

39 And first I shall lay down the definition
Of that rare substance we so highly prize,
Which causeth metals change their own condition
And turns imperfect bodies, that do dyes,

To touch, to teſt, and in each trial they
Are perfect prov'd, which erſt would fly away.

o A ſubſtance it metalline is, for why,
Vith metals elſe it could no wiſe agree,
nd of *Sols* eſſence, elſe to dignity,
f gold it could not tinge crude *Mercury*,
Saturn, and all the metals, as it doth,
Adding fixation and *pondus* both.

1 But yet golds ſimple vertue it exceeds,
lſe could it not the leaſt communicate
f its own tincture, but its ſelf muſt needs
mbaſed be, ſince nought can graduate
An unripe matter to its own degree,
Unleſſe in it tranſcendent ripeneſſe be.

2 Of Nature ſpiritual it is beſide,
lſe bodies it could never penetrate,
twixt the pure and impure to divide,
nd cauſe them when they are examinate
By flame of bellows ſtoutly to endure,
Which to perform requires a perfect cure.

3 And yet beſides its penetrative might,
muſt contain a wondrous fixity,
ce what it wants nothing can give by right,
or can that which inured is to fly,
Retained be but by an Agent fixt,
Where Spirit and body are together mixt.

44 So then in brief all this to recollect,
Our ſtone is nought but th' eſſence true of gold,
Which that it might what we do ſeek effect,
Its ſpirit doth the body ſurely hold,
And both together make a ſubſtance new,
A reall ſpirit yet a body true.

45 Like the Suns Atomes 'tis a powder fine,
White for the white, and red for red projection,
The metals by it tein'd, exceed the Mine
In purity, and ſuch is its perfection,
That he who hath it in an hours ſpace
And leſſe may command in any place.

46 At firſt it is of vertue very ſmall,
Compared with the might it doth attain
By oft reiteration, who ſo ſhall
It oft diſſolve, and then congeal again,
Shall finde a medicine that will tranſlate
Innumerable parts to *Sols* eſtate.

47 'Tis ponderous and yet in grains divided,
That powder all appears as ſoft as ſilk,
On metall it like wax in flux is guided
To enter to the center juſt as milk,
Is penetrated by the Rennit ſour,
And curdled in the minute of an hour.

48 For look how boyling oyl doth ſtraitway ſo
And pierceth through ſinking paper, ſo

Our ſtone it entreth metals without ſmoke
When they by force of fire are made to flow,
Or elſe reduced to a glowing heat,
If they of harder flux bide fire great.

49 Or if an Argent vive you liſt to caſt
Your eſſence then it muſt in fire ſtand,
Till it begin to fly, whoſe flying haſte
To ſtay you ſuddenly ſhall countermand,
By throwing in one little grain or more,
Which fixeth what was fugitive before.

50 This medicine is beſt thus to project,
Firſt on a portion of that metall pure,
Which of the powder is to be the effect,
As red on gold, on ſilver eke be ſure,
The white to throw one part of this your ſtone
On four of metal, or elſe five to one.

51 Then brittle like to glaſſe that Maſſe will be,
Of Colour bright, and ſhining very clear,
Yet not tranſparent, alſo thou ſhalt ſee
Its vertue leſſened which will appear
To view moſt glittering like a Rubie fair,
Then upon Argent vive caſt this with care,

52 On ten parts one ſo long project until
The tincture to decreaſe thou ſhalt perceive,
Which being done, thou ſoon ſhalt at thy will
Moſt perfect *Sol* or *Lune* from fire receive;

Thus guide thy operation and be sure,
The effect will prove both gold and silver pure.

53 And if thou list thy essence to augment
In goodnesse or in weight, thou so maist work,
That never shall thy stock with use be spent,
So great a power in this stone doth lurk,
That it like fire is apt to multiply
It self in weight as eke in dignity.

54 A portion once I saw and found by proof,
That which a mans beleef might far exceed
Of the Red medicine, which for behoof
Of such who to this Scienee may proceed
I shall declare, by which may well appear,
That useleſse it is not as many fear.

55 For some, who though the Art they not deny
Compel'd by reason and by witnesse plain,
Of such whom 'twere unjust to vilifie,
Yet of the Art they cease not to complain,
Mistaking all our operations true,
Those following which we warn to eschue,

56 For thus they think that we of gold the soul
Extract, which from a masse a substance small
Is had, though it tinge without controul,
Yet scarce so much t'abide the trials all
Of fire and test of gold there will proceed,
As first was us'd to yeeld that tinging seed.

57 So then if labour once to losse redound,
Whatever pleasure in the work appear,
It cannot choose but make mens want abound,
And so their skill is purchased full dear.
This is th'objection which is often cast
In the Artists dish, his Art and him to blast.

58 But I who oft these secrets have beheld
And have observ'd with curiosity,
Their progresse and their reason are compel'd
To stand up for to clear their dignity,
Nor shall the cavils of the vulgar cause
Me to condemn Natures most Noble Laws.

59 I saw then as I said a powder so
Encreast in vertue (scarce to be beleev'd)
That so small quantity as scarce would show
In bulk a grain, nor weigh'd much more indeed,
Which yet to gold so great a quantity
Could well transmute, as may be deem'd a lye.

60 No man by Art its number could attain,
So great it was, yet was the tincture sound,
For on an ounce projected was that grain,
In which perfection did so abound,
That all was essence made, of which one grain
Was cast upon ten times as much again,

61 That is one ounce in ten, and these likewise,
On ten times more, which yet was med'cine made,

Ten more to one of these would not suffice
To metall it to bring, nor was't allaid,
So with these oft projections made before,
But one at last ting'd ninety thousand more.

62 Now cease rash censors henceforth to reproach
This Noble Art so useful and so just,
'Tis not this skill which Sophistrys doth broach,
No, it is only such which seek their lust
For to maintain, who doth the world abuse,
Whose errors all this Treatise fully shews.

63 But thou of Truth a lover, be advis'd,
Beware, and be not easily seduc't,
For be thou sure that all that is devis'd
By such, this Art to treat who were induc't
By envy, is not true, nay very little
In some books, and in some scarce any tittle.

64 For know this Art a virgin pure remains,
Though many Lovers do her fondly sue,
She scorns a Sophister, and still disdains
A breast for to inhabit that's untrue,
Yet many presse to win the golden fleece,
'Tis that they gape for as the masterpiece.

65 But a true Son of Art doth wisedom prise
Beyond all earthly good, and his desire
To it is bent, ne fondly doth devise
By riches to ambition to aspire:

His ſtudies all to knowledge are inclin'd,
Prizing alone the riches of the minde.

6 To ſuch alone theſe labours I intend
To them I write, but others I exclude,
Adviſing them their folly to amend,
And to forſake thoſe fancies which delude
Them, and deſtroy their works, for why its ſure,
No errour can a ſecret true procure.

7 Our Art therefore which we ſo much eſteem
Is not as many men do miſconceive,
For toyl ne yet for charge, what ere fools deem
So hard, but that it may with Natures leave
Be perfected as after may appear
Unto the red in leſſe ſpace then a year.

8 And who that time would grudge that in his minde
Shall call how that the waiting husbandman,
No leſſer ſpace expects his crop to finde, (began,
Whoſe ſeed though ſow'd when Autumn firſt
Yet is not reapt and threſht, and fit to eat (yet
Till that time twelvemoneth ſcare ſo ſoon, and

9 His patience is not weary, but doth wait
Till Autumn and the Winter both be paſt
In *Vere* the early rains, and when the heat
Of Summer parches, latter rains, and laſt
Of all his harveſt he expecting ſtaies,
Nor is impatient of theſe long delaies.

70 Yet is his profit ſcarcely ſix for one,
His labour hard, and chances that may fall
Innumerable, inſomuch that none
Can promiſe good ſucceſſe, and yet for all
These hardſhips, hazards, and theſe long delay
The ſweet expected all this ſowr allaies.

71 The charge if any one deſire to know,
The wiſemens reſolution I ſhall give,
By this a man that in this way would go
May try his skill, and without doubt beleeve,
That if his charge five peeces price exceed,
He may be ſure he is not like to ſpeed.

72 His heat indeed conſtant expence doth crave
But with one heat ſo many works he may
Effect, that if he liſt he ſoon may ſave
The worth in other works which by the way
He to deceive the time may daily try,
Of which I ſhall diſcourſe now by and by.

73 But if one glaſſe, one furnace, and no more
He ſhall employ, yet ten pounds may excuſe
His total charge, and yet he ſhall have ſtore
Enough while he doth live, though he ſhould uſe
As much as any Monarch in the world,
Since it encreaſt may be ſo manifold.

74 Yet he who prizeth knowledge natural,
Cannot ſo barren be of ſcience true,

s not to know ſome ſetret wherewithall
fire for to employ, nor are there few
Whom curioſity invites to try,
A many pleaſant knacks in Chemiſtry.

5 Such may their furnace ſo contrived have,
hat with one fire they may both putrifie,
igeſt, ferment, diſtill, and ſo may ſave
he toyl of many Furnaces, for why?
So meny heats thou maiſt from hence obtain,
And yet thy ſecret work no whit refrain.

6 But what if twenty peeces were the coſt?
f which the half may ſerve if order'd right,
nd though ſometimes the work hap to be loſt,
et can the loſſe be no waies great, nor might
The hazard with the profit once compare,
Though he who it attains is very rare.

7 For though one glaſſe, one furnace, and one thing,
ne rule, one fire, the whole work do compleat,
et may one many glaſſes with eaſe bring,
ith one fire to perfection, ſince the ſeat
Or neſt, which doth one egge contain, with Art
May ſo be made to more heat to impart.

8 And it ſufficeth in one glaſſe to put
much of Compoſition as may coſt
he price of half an ounce of gold, which ſhut
ith *Hermes* Seal, no fear it ſhould be loſt.

Except

Except some errour be committed, which
How to avoid I faithfully shall teach.

79 Also because our matter which we take
Into our hands for this our secret Art
Is Gold and Mercury, which we do bake
Till neither of them from the other part,
The principles their form do keep untill
The fire by putrefaction doth them kill.

80 Which whomsoever God so far doth grace
To see, he cannot but by uncouth hap
His work destroy before it run its race;
Since then to erre there scarce is left a gap,
At least unto an operator wise,
Who will not carelesly lose such a prize?

81 And if his work proceed not in due course,
His time he only loseth and his fire,
Which will not prove to him a pinching losse,
Since soon he may his work at his desire
Renew, the gold is as it was before,
And so the 9 nor lesse nor more.

82 Thus have I brought you so far on your way
And farther yet I shall you friendly leade,
Proceed discreetly, marking what I say,
For I shall shew the true way how to speed:
Of God desire with me that he would guide
Both you and me that neither step aside.

The End of the third Book.

THE FOURTH BOOK.

OF Alchemy our Muse hath sounded forth,
The praise, and worthy may the subject seem
So noble 'tis and of such matchlesse worth,
That rightly many it divine esteem,
But now the only thing to be explain'd,
Is how and by what means it is attain'd.

For many who most painfully have sought,
With vast expence of money and of time,
Save beggery they have attained nought,
For they could never to this Science climbe,
Since then that fatal prov'd to many one,
Most men it deem a feigned Art or none.

Who hath not heard the sad complaints of many
Who by this search reduc't to penury
Have liv'd forlorn? but who hath heard of any,
That by this skill his wealth did multiply?
Therefore say some the thing is but a fable
Which to maintain the Artists are not able.

I shall now the task of handling all,
The Schemes of errors undertake, because
From thence the Reader would reap profit small,
Who rather farre would study Natures Laws
Then undergo the trouble to review
The Sophistries of all the erring crew.

5 Yet here and there the errors I ſhall tax,
Of Artiſts deviant from the true way,
Who nature mold like to a lump of wax
To rare *Chimæras*, which when they aſſay,
By proof they finde they labour out of kind,
And wander like a feather in the winde.

6 The matter firſt which for our work we take
Is only gold and with it Mercury,
Which we decoct till neither will forſake
The other, in which work they both do die
And rot by putrefaction, after that
Both are in glory then regenerate,

7 Nor do we mean as fools our words expound
By gold I know not what of ſubſtance vile,
For with ſuch notions many do confound
Themſelves, not recollecting all the while,
That what in Art they for one gold do take,
A ſilver paiment would to no man make.

8 For all in word this truth will needs confeſſe
Becauſe the Magi all have it decreed
To be the only matter, nethereſſe
Theſe ſubjects to explain do ſo proceed,
That they for gold thus to avoid expence
Will be content with a Skreverence.

9 One doth his body order with ſuch diet,
That what he eats and drinks is all by weight,

At set hours exerciseth, and is quiet
Precisely at his time, nor will abate
One hour from his wonted time of sleep,
And all his body wholsome for to keep.

10 Thus when his temper is most exquisite,
He doth his easement in a chosen place,
Which straight he closeth up, and this in spight
Of Nature must be gold, which he doth grace
So far as it to keep with monstrous care,
Still hoping thus to finde the stone most rare.

11 And lest his hope should seem on sandy ground
For to be built, he citeth *Morian*,
Thus speaking that our stone is only found
Upon a dunghil, and whoever can
It thence extract shall surely it finde,
But whoso elsewhere seeks concludes him blinde.

12 This dunghil what doth it denote saith he
But humane ordure since the same doth say
To Calid, that if he would list to see
Within himself, he should without a nay
The true mine of our secret stone espy,
Nor need he elsewhere for the same to try.

13 To this another addeth Urine, this
(Saith he) is Mercury which wise men hide,
For want of which so many hap to misse
The mark, and very fondly slip aside,

This he with essence of the purest wine
Doth mix by this to catch our store divine.

14 Some seek in Herbs, and some in simple water
Such as from clouds is caught, and some in dew,
Some choose thee juyce of Toads for their true
With Arsnick it preparing, nor a few (matter
In flame attempt our hidden stone to finde,
In Sunbeams eke to powder dry calcin'd.

15 The influence of the Moon some earnestly
Desire, which with a glasse they hope to catch,
Some also would the influx of the sky
In some thing fix, and after it would hatch,
Thus doting for to get our prized stone,
Which thus they seek but never hit thereon.

16 Others Saltpeter do the matter judge,
And for it doting hunt for dead mens bones,
Their mouldred carkases they take, and drudge
About this work to finde the choice of stones,
Some do affirm and will not stick to swear,
That in Marle is found, so fond they are.

17 Yet reason with them on their work, and they
Will tell you of a monstrous uncouth Sperm
Panspermion called, this without a nay
Must be the Chaos for to use their term,
Of this is made each thing that in the Earth,
Is found, out of it all things are brought forth

8 It hath no proper form, yet being hath
'is non-ſpecificated, therefore apt
ll things to procreate, ſuch is their faith
hat as if they were in a viſion wrapt,
They ſee in fancy ſuch a thing as this,
And yet alas they know not where it is.

9 This is their living gold, their Mercury,
his is their *Limbus*, this their ſecret fire,
ut yet groſſe ſots they cannot yet eſpie
he vanity of this which they deſire,
For had they ſuch a Devil as this is
Clos'd in a glaſs, the ſtone they ſure would miſs.

o For what in weight a metall equals not,
n flux will never enter it, how then
lath Nature her ſtrict Laws ſo much forgot,
o pleaſe the fancies of thoſe doting men:
The pooreſt Metallurgiſt knoweth well,
Nought but metalline may with metals dwell.

1 This is the reaſon that the feces crude
n unripe metals, to their central part
re not united, there is none ſo rude
n Alchemy but knows that if by Art
Theſe feces may be ſevered, then 'tis ſure,
That they diſtinct are from the ſubſtance pure.

2 What then? 'tis thus, if that a ſperm there be
rom whence ingredred may be animals

And vegetables which were ſtrange to ſee,
Yet could it not produce us minerals,
The Reaſon's plain, for it ſhould penetrate
It ſelf ten times a metall to create.

23 Since gold doth water ſixteen times exceed
In weight, and water is the only food
That doth encreaſe the vegetable ſeed,
And Animals hence grow, nor is in wood
And fleſh much difference in weight, and yet
One ſperm will never either ſtreight beget.

24 Though in the general there doth appear
In matter more remote affinity,
Hence may a carkaſſe cauſe a Tree to bear
Its fruit (if dung'd therewith) abundantly,
And fruit and corn do living creatures feed,
Which doth from ſome affinity proceed.

25 But gold, or gems, or Stones, or ſuch like thing
To man or beaſt ſo far remote from food
Appear, they nought aſſwage fierce hungers ſting
For nouriſhment they are in no wiſe good,
This is becauſe the diſtance is ſo great
'Twixt thing and thing, that they will never meet.

26 For 'twixt things which aſſimilated are
By tranſmutation, there muſt intercede
Precedent likeneſſe, elſe no mortal care
Can cauſe an Union, thus metals feed

Of their own moiſture, and not out of kinde,
Conſider this and weigh it in thy minde.

7 True, Nature knows of water how to make
A body metalline, when once the ſeed
Of metals it inhabiting doth take
Occaſion to work, yet 'tis decreed,
That Natures ſelf throughout her total face,
Shall be confin'd unto her proper place.

8 Thus humane ſeed in man alone reſides,
And ſo of beaſt the like is to be ſeen,
Nay and moreover there's a Spirit guides
Each thing according to its rule, ſo even
That nothing in its courſe may ſtep aſide,
This ſpirit eke a body groſſe doth hide.

(ſtrange

9 Why ſeek you then blinde fools from ſubjects
To reap our ſecret ſtone of gold, which may
To weight and fixity crude metals change,
Think you this vertue doth lie hid in clay,
In Nitre, Urine, Ordure, or in dew?
Ceaſe timely, and learn operations true.

10 Gold then the ſubject of our Art alone,
We muſt conclude, ſince gold by it we ſeek,
There's not an Artiſt in this hath hath gone
But doth averre the ſame, and reaſon eke,
Confirms their ſentence, this the certain baſe
Of all our ſecrets is, this is its place.

31 And now t'unfold the riddles of the wise,
Who on this subject very strangely write,
I shall not need since many did devise,
By all means for to hide (moved with spight)
The truth which yet they promise to unfold,
And some knew nothing, yet to write were bold.

32 Yet Morian a Noble Sonne of Art
I must confesse, yet darkly did expresse
The truth, but did not with deceitful heart
Delusions feign, yet in a hidden dresse.
His whole discourse which Calid he dispos'd,
Not minding all should therein be disclos'd.

33 Whereas the King he warned to descend
Into himself the matter for to finde
Of this our stone, he only did intend
This to point out how kinde begetteth kinde,
As then himself his likenesse did beget,
So gold must gold, this Law's to nature set.

34 Yet God alone is only perfect, but
Of that perfection no part can spare,
Without embasing, whatsoe're is put
To it in mixture can receive no share,
Only it doth debase it for a time,
Nor doth it ought above its baseneſſe rime.

35 One Reason is that which I gave before,
Another is its Corporal ty,

By reason of the same it can no more
But mix infusion confusedly,
Both still retaining their own qualities
Distinct, although conjoyned to the eyes.

36 Therefore he wisely addes, that sure unlesse
He in a dunghill finde our secret stone,
That is, gold must be brought to putrednesse,
Compared to a dunghil, else there's none
By any work may perfect his desire
Of fixing metals which do fly the fire.

37 The Allegories which the Magi use
By things well known hid secrets to declare,
He fondly doth their meaning much abuse
That them interprets literally, there are
No men but only fools who madly dote
Would hope to have a Horse and buy a Goat.

38 But others though on gold they ground their skill,
And seek to have it rot and putrifie,
Yet to gold vulgar they can have no will,
But it reject, in words disdainfully,
For all (say they) do with one mouth conclude,
That he who vulgar gold doth take is rude.

39 For Authors all do with one mouth professe,
Our gold from common differs very much,
The one is dead, the other doth possesse,
A vital spirit, vulgar only such.

Do chooſe who erre from Natures trodden way
They therefore in their work needs go aſtray.

40 But he who well conſiders Natures Law,
Shall finde and gold is only one,
No other ſubſtance which the Sun ere ſaw
With it may be compar'd, this is our ſtone
Which we digeſt into an eſſence pure,
That may both tinge and teach fire to endure,

41 For what is gold but of the metals all
The pureſt, fixedſt, and of greateſt weight,
There is no metal ne yet mineral,
That can be brought by any humane ſleight
The properties of gold to ſhew, but then
'Tis real gold confeſt by learned men.

42 How then? Ev'n thus, Gold is the noble ſeed,
Of this our Art which yet is ſtreightly lockt,
Thus is it dead, for it by Art doth need
To be unloſed, elſe they ſhall be mockt
Who work on gold which muſt to water go,
Before its active vertue it can ſhow.

43 Obſerve a grain of wheat in which doth lie
An active and multiplicative might,
Yet in the Earth it muſt be ſown and die,
And rotting paſs through dark corruptions night,
And can it not be truly called ſeed,
But corn on which both man and beaſt may feed.

44 Should

14 Should a mad Husbandman his grain to fire
Commit and hope, from thence to reap a crop,
Would any wonder if his fond desire,
Should fruitlesse prove, whose madness for to stop,
A man may say and that without a lye,
The grain is not that which doth multiply.

15 For why each thing unto its disposition
Doth fitly answer with a sure effect,
Thus operations change a things condition,
To which an Artist should have due respect,
Wheat ground to flower n'is seed, but of bread
The matter, for its vital force is dead.

16 If malted it makes beer for bread unfit,
Prepar'd for starch, to neither it doth serve,
Fermented gives good wine, or else if it
By fire calcined be, it then will swerve
From all the other operations nam'd,
Yeelding a fixed salt, thus may be fram'd,

17 A thousand things and more of that which is
But one intire substance, whence tis clear,
That whoso doth right disposition misse,
Though on the subject right he work, yet nere
The end he will attain which he propounds
Because he seeks on inconsistent grounds.

18 Apply this to our purpose, and suppose
A man take gold and vulgar Mercury,

And

And them Amalgam, this though fit for those
Who labour to guild superficially,
Yet 'tis not of our Art the matter true,
For we such disposition do eschew.

49 Or grant this mixture to digest be set
In circulating heat, I well admit
'Twill give precipitate, when all the sweat
Of Mercury shall be, but yet
This differs from our hidden secret stone,
To which this work was but a foolish one.

50 But when that gold with its humidity
Is temper'd and within a fit glasse closed,
And in due heat digested, by and by
It doth begin to act, for thus disposed
'Tis like to good seed into good ground cast,
Which will augment it self in kinde at last.

51 What should I adde? it is most evident
From Reason and from Testimonies eke,
Our matter it is gold which must be blent
With our true water which so many seek,
Few finde, and then in vessell due dispos'd,
Which with all caution must be surely clos'd.

52 This then in a due nest must setled be,
And with due fire to motion inclin'd,
The fire immortal for to keep thou see,
Neither too great nor small, and then I binde

My faith, and eke the credit of my name,
That the ſucceſſe thy work ſhall never blame.

53 Gold then is gold, if ſtampt it's coyn, if fram'd
In its due form becomes a Ring, or if elſe
Corroded with a water which is nam'd
Chryſulca, which each vulgar Chemiſt ſels,
And then with Lye of *Tartar* made to fall
To bottome, gives a powder which men call

54 Gold Sclopetant, which fires with a touch,
And thunders with a monſtrous fearful crack,
Rending by downward force, its might is ſuch
As ſcarce may be beleev'd, this as a knack,
Hath by the proof of many oft been found
And divers other changes.

55 So then as gold is uſed it is made
Matter for one or for another end,
But ours it is not, until by retrograde
Motion to reſolution it intend,
Then is it our Sunne and our Marchaſite
Joyn'd with our Moon, our Cryſtal Fountain (bright.

56 As then each earth for each ſeed is not fit,
So each metalline water for our Art
Is not to be deſired, they who hit
On our true water have the hidden part
Of our rare ſtone, which if they can eſpouſe
And with the Sun digeſt, in its due houſe

57 With a due fire, I may be bold to say,
That they may go to the Hesperian tree,
And pluck its apples, these are such as may
Advance gold corporal to such degree,
That it all metals which imperfect are,
May enter, tinge, and fix to gold most rare.

58 But of this Mercury if you desire
The secret for to learn, attend to me,
For this a water is which yet is fire,
Which bodies conquers from their fixt degree,
And makes them fly much like a spirit pure,
This after fixing all flame to endure.

59 This water it doth flow from fourfold spring,
Which is but shree, which two, and which but one
This is the only bath to bathe our King,
This is our Maydew, this our flying stone,
Our Bird of *Hermes* in the mountains flying,
And without voice or note is alwaies crying.

60 'Tis *Saturns* off-spring who a well doth keep,
In which cause *Mars* for to be drowned, then
Saturn in this Well behold his face,
Which will seem fresh, and yong, and tender as
The souls of both are thus together blended
For each by other need to be amended.

61 Then lo, a Star into this Well shall fall,
And with its lustrous raies the earth will shine,

Let *Venus* adde her influence withall,
For she is Nurse of this our stone divine,
The bond of all Crystalline Mercury,
This is the Spring in which our Sun must die.

62 This is our Lunar juyce, this is our Moon,
This is th'Hesperian garden, happy they
Who know it to prepare, for they eftsoon
May climbe the Mountain tops whereever day
Darknesse doth banish and obscurity,
Of which the Art you shall hear by and by.

63 Take thou that substance which is *Saturns* childe
This is the Serpent which shall see devour
Cadmus with his companions, though defil'd
be, yet thou shalt with a gentle showr
Wash off its blacknesse till the Moon appear,
Shining most bright, know then the day is near.

64 A carkasse thou shalt see anatomized,
Which is our Toad in muddy places feeding,
Most venemous, of us yet highly prized,
This cause to lose its venome, which by bleeding
May be attain'd, the bloud preserve with care,
I have disclosed all that here I dare.

Let seven Eagles carry this aloft,
air with air will easily ascend,
to the Earth let it descend as oft,
Earth to it its influence must lend;

Remove

Remove the feces with a gentle fire,
And lo the substance we so much desire,

66 This is a water shining very bright,
Mix this with *Sol* in due proportion, next
To learn the due heat fail not, then thy sight
Shall teach the rest the Lion being vext
Shall with the Eagles make a bloudy fight,
And all shall end in a most dismall night.

67 But oh beware impatience do not cause
Thee, though an itch of minde for to be bold,
In this thy work to transgresse Natures Laws,
For no man sooner erres through heat or cold,
Then he who through impatience of minde,
Cannot expect its time which he would finde.

68 Move not thy glasse ne open, else thou wilt
Endamage nay destroy thy work, beside
Encrease not fire rashly, lest that spilt
Thy work thou see, there's nothing all the Tide
That this thy work doth stand, to much of fe
As too much fire one hour will cost thee dear

69 The practique part (if this accepted prove,
And finde its welcome as it doth deserve,)
Shall follow in three Books, which I for love,
And for desire the Studious to serve
Shall after publish: This for present take,
Reade and accept it for the givers sake.

Sic Explicit pars prima Theorica.

The Marrow OF ALCHEMY,

BEING

An Experimental Treatise,

Discovering

The secret and most hidden Mystery of

THE

PHILOSOPHERS ELIXER.

The Second Part.

Containing Three Books, Elucidating the Practique of the Art;

In which

The Art is so plainly disclosed, as never any before did, for the benefit of young Practicioners, and the convincing those who are in Errors Labyrinth.

By *Eirenæus Philoponos Philalethes.*

London, Printed by *R. I.* for *Edw. Brewster* at the Sign of the Crane in *Pauls* Church-yard. 1655.

THE HISTORY OF ALCHEMY,

BEING

An Experimental Treatise,

Discovering

THE

PHILOSOPHER'S STONE.

An Advertisement to the READER.

COurteous Reader, thou hadst in the former part the Theory, herein, the practick explained; peruse it well, and thou shalt be freed from all the snares of Pseudochemists. I did not intend to have added any thing to the end of this Treatise, as being in my opinion sufficiently convictory, but because I know many men have a great interest to oppose any true light (they making a base gain by impostures) I shall trouble thee with a few lines, which it may be will prove no trouble, if thou peruse them seriously. The drift of this Treatise is, as thou canst not but finde by reading it, to convince the Art of Alchemy to be true, not fictitious, or feigned (as many judge it to be only Romantick) which is first done by Testimonies, and those of such who were themselves professedly Adepti, and also of such who did not pretend to the Art; so that an Art confirmed by the testimony of its own Sons, and Strangers also to it, all being men of undoubted Credit, is not questionable, but by unreasonable Cavillers. In the next place he adjoynes

firm Reasons, proving the probability, and possibility of what Artists by their Art do promise; and thirdly, brings in his own experimental testimonies, concerning what hee with his eyes had seen, and with his hands handled in this particular, upon which account, as an Ocular Witness, he might write with confidence, and certainty. After which he proceeds to an explication of the Art in general, and then in particular, shewing what is to be chosen, and what refused in this Art, and so closeth his Theory; and in the Second Part, which is this, he doth plainly discover the Practique, yet so, as that only Sons of this Art shall understand it, but darkly enough to a Sophister. I shall only speak something as to the materials which are to be taken in the Work. The Author quoted few, nor indeed could Meeter well bear quotations, besides, he challenging a name among experimental Witnesses, would not prove his assertions so much by testimony as by reason; I who must follow him, as Neoptelemus did his Father Achilles (Non passibus æquis) shall confirm that by testimony which he hath convincingly proved by most sound Arguments; First I shall begin with Artephus, that sans peer Philosopher, He speaks of two Bodies and a Water the one the Sun, the other the Moon, the Water Mercury, the Sun is (Laton) that is Gold, which hath these Epithets; first a perfect Bo-

dly; secondly the body of Fixion, and the most fixed Bodie, in which sense he cries out, O Nature, how thou makest Gold volatile, which in it self is most fixed! next it's called Gold, such as is foliable, laminable, or Calcinable with Mercury, a Body which by the Water may be whitened. In a word, he that shall question that Artephus speaketh of Gold, such as is known for Gold, must finde more whimsies in expounding him, than ever Nature, without dividing his dotage, can bear. He that will read Artephus, and his Expositor John Pontanus, shall finde that the difficulty of Alchemy doth not lye in finding the Body or matter, on which Pontane erred two hundred times in practice; but to finde the only Agent in the world, that may make the moysture return of the perfect Body, to reveal what is hidden, to make raw and reinrudinate it, to use Artephus words; this Antimonial Vinegre of Artephus, this Mineral fire of Pontane, which are Synonimaes, is the main Secret, which is indeed the Moon, which is not a Metal, though the Sun or Gold be; therefore though he speaketh of two Bodies, the Sun and the Moon, yet is to be understood that only the Sun is fixed; it is true, that in fermentation real pure Silver is used for the White, as Gold for the Red, but not in the first work; for first the Sun is resolved in the Water by the mediation of the Moon, which is a tender, pure,

and clean body, according to Ripley, (*first the White must come out of the Red*) *some are very crafty in expounding Gold in Philosophy, which exposition in Politicks would savour strongly of knavery; their dotage makes me to think of some Lunatick men, who will gather up Cockle-shels and Peebles for inestimable Gems, and load themselves with trumpery, and then they account themselves mightily inriched, and can laugh heartily at sober men for not prizing their Toys; such are some Alchemists, whose brains our Moon hath too much unsetled, that they dote on that for Gold, which a sober man would be loath to take for Silver, as Salt Niter, May Dew, Rain Water, catcht in a Thunder, Human Ordure, and Urine, and such fooleries, not considering what* Bernard Trevisan *concludes out of* Gulielmus Parisiensis, Creare spermata non est Artis, &c. *To whom I must apply that sharp reproof of Philosophers,* Creditis ex tribulis uvas, ex spinis rosas Colligere? Tam fatui sunt qui ex Combustibilibus incombustibilia, ex Caducis æterna producere intendunt, Dion. Zach. Pag. 810. Theat. Chem. Vol. 1. in expositione fermenti Philosophici. Non aliter quam videmus parum fermenti, &c. similiter divinum opus nostrum metalla Convertit ad suam Naturam, & quia est (Aurum N.B.) illa transmutat etiam in aurum, *Bernard Trev. p.* 772. *Theat. vol.* 1. Liber disputationis præmium

mium erat, foliis & Coopertorio, ex puro putoq; auro fabrefactus, qui p. 716. in fontem decidebat, unde lapis generabatur, p. 773. Rex qui fontem intrat eſt ab initio veſtium ex panno aureo, eſt patiens algoris, ſudorum, pluviarum, &c. ita quod omnes ſubditi interficere non poſſunt, qui rex tandem æquat omnes ſubditos & fratres ſibi, per Carnis ſuæ renovatæ communicationem. *Now if the effect be Gold, the King muſt needs denote Gold*, Morien. citatus a Bernardo, p. 769. Theat. Vol. 1. Scitote Latonem noſtrum rubrum eſſe, ac inutilem nobis exiſtere uſque dum albus fiat, &c. p. 160. Noſtra medicina fit ex duobus unius eſſentiæ, ex unione Mercuriali fixæ & non fixæ Naturæ, &c. & ex alio nequaquam fieri poteſt, etenim Artis induſtria nihil infert novi, nec adhibet ad naturam in ſuâ radice, verum adjuta Natura per Artem, ut decet (vincula ſolvendo N. B.) item ars adjuta per Naturam, &c. ſimul ambæ deſiderium adimplent ex voto diligenter operantis. *I ſhall need to quote no more places, but only name the Authors*, pag. 822. Theat. Chem. vol. 1. Si fixum ſolvas faciaſq; volare ſolutum, &c. *He that will take pains to read* Flamels *Annotations of divers Authors, ſhall finde this point cleared up beyond all Cavil. Alſo* Teviſans *Epiſtolary anſwer to* Thomas *of* Bononia, Riply *in his firſt gate of Putrefaction, Our* Sulphur *and our* Mercury *be only in Metals, which Oyls and Unguents ſome men them call; and be-*

cauſe

cause that Fools should never know our Stone.
To conclude; were the Cavilles worth more
pains of satisfaction, I should take it, but such
as will not see, it is pity to lead, but to let them
wander in their own extravagancies. The o-
ther Treatises mentioned in my Epistle before
this work, do most fully prove this point, especi-
ally that intituled, Ars Metallorum Metamor-
phoseos, *and that entituled,* Alchemy Trium-
phing, or a short way to a long Life; *and that*
entituled, Elenchus errorum in Arte Chemica
deviantium, *which will ere long see the light, un-*
less I receive a prohibition from the Author to
publish them, which I hitherto have leave to
make publique. Farewel,

Thine to serve thee to my power,

Anonymus Philochemicus
Anagrammatizomenos
Vir gregis Custos.

THese Books were written by an unseen hand,
Yet judge them not unless you understand;
To be a Judge in what you do not know,
It is the way your ignorance to show;
And so appear like *Harry Mastix Moor*,
Who judged Nature when he did not know her.
Study thou all, and hold fast what is good,
When you have studied, if you have understood
To this Author, though you do not know him,
Thanks and honour you will be bound to owe him.

William Sampson.

BRITISH MUSEUM

THE Marrow of Alchemy.

The Second Part.

The First Book.

THe Golden Art, by many so esteem'd,
VVee have both prov'd, and by examples taught,
That it no fable was, as many deem'd,
But real; Now our muse at length is brought
In order its due practise to unfold,
By which attain'd may be Silver and Gold.

And for a ground of what wee doe intend,
Consider well, and with good judgement weigh,
The reason of our work, else may you spend
Your cost in vain, nor will your work defray
The idle charges which you may consume,
Reaping nought from them, saving stinck and (fume.

3 The Stone you ſeek, wee ſaid, and ſtill affirm,
Is only Gold, brought to ſo high perfection
As it is poſſible, which though a firm
Compacted body, yet by Arts direction,
And Natures opperation, it is made
A tinging Spirit, which will never fade.

4 This ſtone by Natures ſolitary skill
Can not be perfected; for why tis ſure,
It ſelf to move ſo farre Gold hath no will,
But in its conſtancy will aie indure.
He that this eſſence would attain, he muſt
By Art effect, that gold may turn to duſt.

5 And then to water minerall relent,
This after Circulating with due fire,
Vntill the moiſture be by drineſs ſpent,
And after fixed to his hearts deſire;
This then imbibed oft, and recongeled,
And in the Mothers wombe the infant ſealed;

6 This fed ſo long til it to ſtrength doe come,
All ſturdy oppoſites to overthrow,
Which then fermented, muſt abide the doom,
Of iterated Blackneſſe which will grow
So long untill the Natures rot and die,
Which then be ſure that thou revivify.

7 Sublime, exalt, and after to the Earth
Make to return, where let it ſtand in heat,

So

So long, untill mourning be turn'd to mirth,
Then place the King upon his Royall Seat;
Who ſhining like unto the ſparkling flame,
Is that hid ſtone, which wee our Suphur name.

8 This multiply ſo long untill you come
Vnto th' *Elixar* which of Spirits wee
Do call, which like the judge at day of Doom:
Judgeth to fire all terreſtriety.
Which in imperfect metalls doth adhere
Vnto the perfect ſubſtance which is there.

9 But is our Subject Gold? then muſt wee find,
An Agent which this Subject may unlock.
Which if thou know'ſt to ſeek in its own kind,
Thou ſhalt not need for to imploy much ſtock
It to prepare, for its of matter vile,
Whoſe filthy out-ſide doth it much defile.

10 Of this few Authors ſpeak, and thoſe who do,
Obſcure this key as much as in them lies,
But I kind Reader, ſhall ſuch Candor ſhow,
That greater no man ever did deviſe.
Attend then firſt unto the myſtery
Which doth in this our fiery Agent ly.

11 Truſt mee, 'tis not a work to be attain'd
By one whoſe ingeny is dul, nor yet,
By him of whom labour ſhall be diſdain'd;
For idleneſſe is to this Art a let:

But if a docile wit thou have, and be
Industrious, then harken unto me.

12 The substance which wee first in hand do take,
Tis Mineral, to *Mercury* of kinne,
Which a Crude Sulphur in the earth doth bake,
Vile to the sight, yet glorious within.
Tis *Saturns* Child, what need you any more?
Conceive it right, for this is our first dore.

13 Tis Sable-coloured, with Argent veines
Appearing in the body intermixed,
Whose sparkling hue the connate Sulphur steines,
Tis wholly volatile, and nothing fixed;
Yet taken in its native Crudity,
It purgeth all Sols superfluity.

14 Tis venemous of nature; yet abused
By many in a medicinal way;
Its Elements if they by Art be loosed,
The inside is resplendent as the day;
Which then like metal in the fier flowes,
Than which more brittle nought metalline growes.

15 This is our Dragon, which the God of war
Assayl'd with Armor of the stoutest steel,
But all in vain, for why a new seen starre,
Did shew that *Cadmus* when hee first did feel
This force, he could not so great might abide,
But from his body did his soul divide.

16 Oh mighty force! the ſages this beheld,
And ſeeing were amazed, and did name
This their Green Lyon, which with charmes they
Hoping at length his fury for to tame. (ſpeld,
On *Cadmus* ſociates they let him prey,
And by his might they found he won the day.

17 The fray when over, loe a morning ſtarre
From out the Earth was ſeen for to appear,
The carcaſes remov'd, they went not farre
But to them did a running ſpring appear,
At this ſame ſpring they ſaid the beaſt to drink,
And there they ſaw what they moſt ſtrange did
(think.

18 For when unto the ſpring this beaſt came
As though afraid, the waters did retire, (neer,
Vulcans help nought avail'd, then did appear
Diana's Doves, in ſhining bright attire,
The aire was calm'd with their pure ſilver wing,
In which th' infolded Dragon loſt his ſting.
(turn,

19 The water then with flouds did ſtreight re-
And ſwallow'd up the beaſt, at which he drank
Untill his belly burſt, his hew did turn
Like to a cole, and ſoon the fountain ſtank
With the foul ſmel, which this our Dragon gave,
He di'd, the water to him prov'd a grave.

20 Through *Vulcans* aide this Dragon did re-
And from the Heaven did a ſoul receive, (vive,

Both reconciled are, which erſt did ſtrive,
Whoſe ſoules united do their bodies leave;
This is the true Nymphs bath our Lyon green,
The like of which before was never ſeen.

21 But not to hold thee longer in ſuſpence,
I ſhall theſe allegories plainly ſhow,
The knots untying, whoſe obſcurer ſenſe
The Reader may perplex; now therefore know
Our Sonne of *Saturn* muſt united be
To a metalline form, and *Mercury*.

22 For why, its Argent vive, and it alone
That is our Agent, which our work requires,
But common Argent vive unto our ſtone
Avayleth not, 'tis dead, but yet deſires
By ſalt of Nature to be acuate,
And Sulphur true, which is its only mate.

23 The Salt in *Saturns* off-ſpring it is found,
Tis under pure, and to the metalls Center
Can penetrate, this Salt it doth abound
With qualities, which fit it for to enter
Sols body, it to Elements dividing,
And with it (after its diſſolv'd) abiding.

24 The Sulphur in the houſe of *Aries* ſeek,
This is the magick fier of the wiſe,
To heat the Kings bath (which within a week
Thou ſhalt prepare) this fire ſtreight cloſed lies

Vnlock it, which thou mayst do in an hour,
And after wash it with a Silver shower.

25 'Tis strange to see a metall stout and fixt,
Which *Vulcans* thundering blast knowes to a-
Ne will in heat relent, nor will be mixt (bide,
In flux with any mettal, yet this tide
By our new Art is made to retrograde,
Such might this peircing Mineral hath had.

26 This Kingly work the Almighty seals, to teach
The prudent, that the Royall infant here
Is born, whom streight they diligently search,
And by the starre to him they are brought neer;
Yet fooles our secrets search in sordid things,
VVithout their kind, to ruine which them (brings.

27 This substance it is Stellate and to fly
From fier totally it is inclin'd,
'Tis wholly spiritual; The reason why
If you demand, (to satisfy your mind)
This take, the soul of each to other is
A Magnet, this wee call old *Saturns* pisse.

28 This is our steel, our true Hermaphrodite,
This is our Moon, so for its brightnesse nam'd,
This our unripe Gold, for it to the sight
A brittle body is, by *Vulcan* tam'd,
The soul of which if thou with *Mercury*
Canst mix, no secret from thee hid can ly.

29 I need not Authors cite, for I have ſeen,
And with my hands this myſtery have wrought,
With Nature oft I have in Counſell been,
The ſolidſt Body I have rendred ſoft,
And for a Body groſſe I have it made
A tinging fixed earth which will not fade.

30 But ſay I this alone? No: many moe
Avow the ſame, whoſe knots I here unty,
Artephus names it, but hee doth not goe
The other ſecret to diſcloſe, for why,
It is ſaith hee of God for to be ſought,
Vnleſſe it be by a wiſe maſter taught.

31 This is the Riddle which hath ſo perplext
The ſtudents of this Art, ſince * Authors ſay,
Our ſtone is vile, and pretious connext,
The vile is caſt out in the open way,
On dunghills, yea in filthy places found,
Which wee muſt take for this our Arts true ground.

* *Zeimon in Turba, p.18. Ars Aurif. Vol.2.*

32 None can without it live, and tis apply'd
To ſordid uſes, all which doth denote
Mars only, to which all this doth betide,
In ſhips hee doth upon the Ocean flote,
Nor well can merchandiſe without him bee,
Without him neither ſhip, nor houſe we ſee.

33 Our land by him we plow, our corn wee reap,
Our meat we cut, & dreſs; with him we boile,
His uſe ſo large, examples ile not heap,
Who oft contemned lyes upon the ſoyle;
Horſes by him are ſhoo'd, old ſtubnailes lie
Scarce worth the finding, what more vile ſay I?

34 The houſe of *Mars* ſtout *Aries* is known,
In which all Artiſts charge thee to begin (none
Thy work, what is more plain? there can be
So ſottiſh, but muſt yeeld, that there is in
Theſe words a meaning hidden in the letter, *
Which meaning never was explaned better.

36 * *Belus* in *Turba* doth command to joyn
The fighter, with him which liſts not to fight,
The God of warre is *Mars*, to him aſſigne
Saturn in union, who doth delight
In peace, whoſe Kingdome I need not relate
So known to all (Golden Cognominate.)

* *Pag. 27. Ars Aurif. vol. 2.*

36 Behold the ſecond figure which is plac'd,
In the Philophers true * Roſary, (grac'd,
The King and Queen with robes moſt Royall
Holding between them our true Lunary,
Eight flowers bearing, yet without a root,
Betwixt them both a bird, and under foot

* *Roſar: Phil. pag. 242.*

37 The Sun and Moon, one flower holds the King,
The Queen the other, and a third (in beak)

The

The bird doth hold, The bird a ſtarre doth bring
Vpon her tail, which doth our ſecret ſpeak,
The winged bird denoteth *Mercury*
Joyn'd with the ſtarry Earth, till both doe fly.

38 The antient Sages did by figures rather
Inſtruct the eye, than by plain words the eare;
Some are ſo plain that any fool may gather
The meaning coucht in them it is ſo clear:
This I a ſonne of Art to help have done
Fully * elſewhere, and plainly as the ſunne.
* *Vide Cabala Sapientum.*

39 To it the ſtudious Reader I remit,
And ſhall in my intended courſe proceed
To teach our Water, which ſo few do hit,
By which to draw out *Sols* moſt ſecret ſeed;
This water learn with all thy diligence,
For it the ground is of our Quinteſſence.

40 Know then that metals all one matter have,
The which is nothing elſe than *Mercury*.
This ground at firſt to tranſmutation gave
An entrance, and a poſſibility.
Hence wee conclude, that our moſt ſecret water
With Vulgar *Mercury* hath the ſame matter.

41 And if to Gold crude *Mercury* may turn,
All the five imperfect metalls, which
In [illegible] candity will burn
Away in her, which as wiſe men teach

Is, for that all of *Mercury* partake,
And are transmutable, for its own sake.

42 And if our *Mercury* which wee doe call
Our living water, be but unripe Gold,
Then unto Gold by Art what ever shall
Converted be, must such a nature hold,
Which may by Art be made our Argent vive,
Of making which, Art doth the way contrive.

43 So then if Lead, or Tinne, or Copper were
Resolved to a real *Mercury*,
Art might those waters cause for to appeare
So changed in their form, that really
Any, or each of all the waters nam'd,
May to our sophick *Mercury* be fram'd.

44 But what needs this, since Nature hath pro-
A water object to each Artists hand, (duc'd
On which a form may bee by craft induc'd,
Which may our secrets easily command?
Attend therefore what *Mercury* doth want
Of our most secret menstrue, for wee grant

45 *Paulus* in both alike, and colour eke,
Each fluid are alike, each metalline,
Each volatile in fire, but wee doe seek
In ours a Sulphur, which that of the Mine
Doth lack, this *Sulphur* purifies the matter,
And makes it fiery, yet leaves it water.

46 For

46 For water is the womb, which wanting heat,
Is wholly unapt for true generation,
Nor will our Body be reduc'd to sweat,
And to send forth his seed, but in a station
Of circulating fire, commixt by Art
With *Mercury* (of Sulphur taking part.)

47 This *Sulphur* must be of magnetick force,
And therefore must be Gold substantiall;
(Although unripe, yet) holding of one source
Both to the matter and the form withall,
Only it must be volatile and flying
As th' other fixt, the first the last untying.

48 There is no body in the earth but one
To *Mercury* which is so neer ally'd
As to prepare it for our secret stone,
The solid Body in its womb to hide,
This as I said is *Saturns* off-spring, known
To all the *Magi*, and by me tis shown.

49 For all the metals, though with Argent vive
Some may be mixed, yet they doe not enter
Each other more than to the sight, but drive
One from the other by heat, and their center
You shall perceive was never penetrate,
Nor either by each you'l find alterate.

50 the reason if you seek, this answer take,
For that the Sulphur which in metals lies

Is

Is seal'd (if perfect) or it doth partake
Of terrene fæces, and of crudities,
Which *Mercury* abhor's, nor will unite
Vnto them, though it may be mixt to sight.

51 And if you first these fæces separate,
You shall obtain a fluid *Mercury*,
And a crude Sulphur, which did indurate
By congelation the humidity,
Also a salt aluminous you'l find,
But all these from Gold too remote of kind.

52 But our so much esteemed minerall,
Save its crude dregs (which all are separable)
Containes a puer *Mercury*, which shall
A life to bodies dead restore, that able
They may be their own kind to propagate,
Like to all things, their like which generate.

53 But it no *Sulphur* in it self contains,
Save only by a burning *Sulphur* is
Congeal'd, yet brittle, black, with shining veins,
The *Sulphur* no way metalline, doth misse
Of vulgar little, as to outward hue,
If separated right, as Art doth shew.

54 The Dregs removed, there appears a Nut
In fashion like a metal, (but with stroak
To dust may powdred be) in which is shut
A tender soul, arising like a smoak

In

In a ſmall fire, like unto Argent vive, (drive.
Slightly congel'd, which thus the fire doth

55 This penetration gives unto our water,
And makes it bodie to their root to enter,
Reducing them unto their true firſt matter,
Inverting wholly from their hidden Center.
This wants true Sulphur to it to be joyn'd,
Which in the Houſe of *Aries* we finde.

56 *Mars* only by this Mineral is made,
Through Artiſts skil, and alſo *Vulcans* ayd,
Into a Mineral to retrograde,
As hath by many often been aſſay'd:
This is our *Venus* true of *Mars* beloved, (ved.
Lame *Vulcans* Spouſe, both for this act repro-

57 Firſt then cauſe *Mars* this Mineral t' embrace,
So both ſhall caſt aſide their Earthineſſe,
The ſubſtance Metalline ſhall in ſhort ſpace
Shine like to Heaven, and of thy ſucceſſe
This for a ſign thou ſhalt for certain finde,
A ſeal imprinted of a ſtellate kinde.

58 This is the Royal ſtamp, this is the mark
Th' Almighty ſets upon this ſubject ſtrange,
This is the Heav'nly fire, of which a ſpark
Once kindled, doth in Bodies cauſe ſuch change,
That blackneſs now ſhines like a ſparkling Jem,
And crowns our young King with a Diadem.

59 To this adde *Venus* in a due proportion,
Whose beauty *Mars* admires, and she to hold
With him great love is known, and she to motion
Is soon inclin'd, being ally'd to Gold,
And eke to *Mars*, also to *Dian* bright,
Conciliating love and true delight.

60 *Vulcan* will jealous wax, and over-spread
His Net to catch his Spouse with *Mars* in act,
The limping Cuckold greev'd to feel his head
With Horns adorn'd, and hoping this compact
To dash, doth show the Lovers both intrapt
Within his Net, in which they both are wrapt,

61 Nor may this seem a Fable; first observe
How *Cadmus* is by our fierce Beast devour'd,
Whom after peircing stoutly doth deserve
A Champions name, for (by might overpower'd,)
This Serpent ('gainst an Oke) with deadly spear
Transfixeth, whom erst every one did fear.

62 Observe the Star which *Solar* is no doubt,
And hence may be approv'd, for Gold uniteth,
With *Saturns* Childe, his fæces purged out,
All that is perfect, to the bottome sideth;
And being (after fusion) poured forth,
A star, when cold, doth show, ey's as *Mars* doth.

63 But *Venus* gives a substance metalline,
Alone contemptible, with *Mars* united,

Enfol-

Infolded juſt as in a Net, and fine
It is for to behold, which the ſharp-ſighted
Myſterious poets have in hidden guiſe
Deſcribed, yet moſt clearly to the wiſe.

64 So then the Soul of *Saturn*, and of *Mars*,
Are by our Art, and *Vulcans* help cloſe mixed,
Both are alike of flight, nor are their parts
Diviſible, till *Mars* Soul ſhall be fixed:
Then leaves it *Saturn*, and in tryal's found
Moſt perfect Gold, whoſe tincture's true and ſound.

65 But this by *Venus* mediation muſt
Attained be, or elſe by no mans skil
They will be ſevered, no though to duſt
You them reſolve, yet joyn'd reduce they will,
But only by *Venus* aſſociation,
Diana makes of them a ſeparation.

66 Some uſe *Dianaes* Doves for to prepare
The water, which a tedious labour is,
And for to hit it right, an Artiſt rare
May twice for once unfortunately miſſe:
The other way (which is moſt ſecret) we
Commend to all that Artiſts mean to be.

67 Let the moſt ſubtle vapor of the water
So long and oft be circulated, till
The Souls of each (leaving the groſſer matter)
Unite, and fly together to the hill;

Where

Where let them not ſo long abide till they
Congeled be, for then you work aſtray.

68 Old *Saturns* Son, let two parts taken be,
Of *Cadmus* one, and theſe ſo long be ſure
By *Vulcans* aid to purifie, till (free
From Fæces) the metalline part be pure;
This ſhall be done in four reiterations,
The Star ſhall teach you perfect operations.

69 *Æneis* to her Lover equal make,
Them purging craftily, until the Net
Of *Vulcan* both incloſe, which then thou take,
And with the water ſee they well be wet;
With heat and moyſture until perforate,
The Souls of both ſhall be glorificate.

70 This is the Heav'nly dew, which muſt be fed
So long and oft as Nature ſhall require,
Three times at leaſt, till ſeven, let be led
Through waves and flames, as reaſon ſhall inſpire;
At leaſt beware thou put not unto flight
The tender Nature, then your fier's right.

71 Alſo for certain know, that *Mercury*,
Which ought the work begin, muſt liquid be,
And white; do not with over-fier dry
The moyſture to a powder (red to ſee)
For ſo thy Female ſperm corrupted is,
And thou ſhalt thy deſired iſſue miſſe.

72 Ne ſeek into a clear tranſparent Gum,
Or Oyl, or Unguent, Argent-vive to turn,
For ſo, proportion loſt, thou maiſt not come
To diſſolution true, but muſt adjourn
Thy work forlorn, quite to another ſeaſon,
Becauſe thou doſt proceed without true reaſon.

73 Only then ſeek a ſpirit to augment,
Which common Argent-vive doth lack, and then
Sublime the groſſe unto the Firmament,
The dregs diſſevering by Art, and when
Full ſeven times have paſt, then unto Gold
Eſpouſe it, till that each do other hold.

74 Thus is the true Maiden prepar'd, by craft
And Natures help, which from the fæces ſever'd,
Becomes a heavenly Off-ſpring, which makes
The ſolid Body of *Sol*, which diſſever'd (ſoft
To Atoms black, doth rot and putrifie,
And after doth again revive and fly.

75 Should I the ſecrets all, which are contain'd
In this our Waters Fabrick, here diſcloſe,
I ſhould of all true Artiſts be diſdain'd,
For they communicated are to thoſe
Alone, whom God ſhal deign to teach, the reſt
Muſt wander in a myſt, and errors neſt.

76 But he that ſtudiouſly ſhall enquire,
With pains and prayers this hid truth to finde,

Nor

Nor Covetiſe doth ſtir up his deſire,
But ſeeks for knowledge with a candid minde,
Such one ſhall ſure this Myſtery attain,
For never any wrote the Art ſo plain.

77 Some by rare Art a Liquor can prepare,
The Fire of Hel by the *Adepti* nam'd,
Of which the vertue is ſo ſtrangely rare,
All Concrete bodies by its force are tam'd:
Which it reſolves unto their primæve matter,
And through its might at laſt them turns to water.

78 This Argent-vive diſſolves in gentle heat,
So throughly, that like to the Chryſtal drops
It may be poured out, nor to the ſeat
Doth ſettle ought, nor here its vertue ſtops;
For when diſtilled off, it leaves behind
The Argent-vive, which fixed you ſhal finde.

79 A Salt to ſight, to ſmell reſembling muſk,
Or like *Aroma*, and to taſte appears
Like Honey for its ſweetneſſe, like to Ruſk,
Pulveriſable, and no fier fears;
But on the teſt with *Saturn* it is found
In fixity to equal *Luna* ſound.

80 This cohobated oft with the ſaid water,
Five or ſix times (with prævious digeſtion)
Like to an Oyl appears, and ſhortly after
Diſtils like ſpirit, which then by adjection

Of a ſmall ſubject, ſeparates eft-ſoon
Two diſtinct ſubſtances, when this was done,

81 Theſe are apart collected, one an Oyl
Or tincture is, in liquor ſoluble;
The other (if it ſuffered be to boyl)
By Art, to *Mercury*'s reducible.
This Argent-vive a ſubject is of wonder,
The like whereof is not the Heaven under.

82 This, nor by Salts, nor yet by Waters fort
Corroded may be to precipitate,
Nor by the fire (by circulating oft)
Ne can it be by ought ſo alterate
As to ſublime, or unto powder dry
Be turn'd, ne fixed, but will ever fly.

83 The great *Elixa* it can not tranſmute,
But it doth it diſſolve, and eke deſtroy,
Its ſtrangeneſs makes all Canons to ſtand mute,
No might or skill can it change, or annoy;
The like of all metalline Bodies may
Produced be, by the fore-named way.

84 Yet this unto our Art may nought avail,
For we the *Sulphur* ſeek to multiply,
Which is the *Solar Hæmatine*, whoſe tayl
Is *Lunar*, theſe are of our earthy ſky
The only Planets we eſteem, rejecting
The other, and all other Arts neglecting.

85 Fo

85 For if that Gold, which nature pure hath made
And perfect, may by this our secret fire
Of water caused be to retrograde
To *Mercury* and *Sulphur*, which intire
In substance, formerly would not by flame
Be severed, but firmely bide the same,

86 Who sees not, that such *Mercury* remote
Is from our work? which tincture seeks t' increase;
Tis *Sulphur* only, which like to a Coat
The *Mercury* incloseth, that doth please
The nature metalline; without the same
The water cannot claim a metalls name.

87 This *Sulphur* more or lesse in every thing
Metalline doth appear, in some a drosse
Coinquinates the pure, and it doth bring
To fade in fire, in which what ere is grosse
And foul is burnt, consum'd, and wasted, but
Of metals *Sol* and *Lune*, so closely shut

88 Are by a *Sulphur* pure, that they abide
All *Vulcans* force, that by no Art of man
The *Sulphur* from its water will divide,
This liquor set aside, whose vertue can
Perform the same, from their fixt constancy,
Sun and Moon altering, untill they fly.

89 Nor that alone, for our admired fire
The same can do to Gold, nor doth divide

The *Sulphur* from its center, whose attire
The *Mercury* doth clothe, but both abide
Mixt in a Golden water, only made
By steps direct kindly to a retrograde.

90 But this same liquor doth dissolving stroy
The metalline Homogeneity,
Nor suffers each the other to enjoy,
But (sever'd) causeth them to disagree,
The central *Mercury* subsiding under,
The tincted liquor, parted thus asunder.

91 So that the hematine which erst in Gold
The *Pondus* of a metal had, is now
So altred, that its lighter, nor doth hold
Pondus with Argent-vive, but it doth show
To light an oyl, or rather unctuous Salt,
Noble in medicine sickness to assault.

92 So then, by how much ought metalline is
In this humidity dissolv'd, it doth
So much of its metalline nature miss,
And may at last be brought (although full loth)
Its *Sulphur*, unto elemental water,
Such is this liquors force on any matter.

93 To this Philosophers agree, who all
Conclude our *Mercury* to be but one,
Moistning nought, but whats homogeneal,
To metal, and 's the mother of our Stone,

Of

Of which the ſecret if you know not, then,
Keep counſell, plainer none ere wrote with pen.

The end of the firſt Book

THE SECOND BOOK

1 THe ſecret of our fiery *Mercury*,
So much by all the Antients conceal'd,
I have diſcloſ'd, ſo that a curious eye
Shall herein find much depth of Art reveal'd;
I now proceed the practique to diſcover,
Which weigh with judgement ere you paſſe it over.

2 Take then our *Mercury* (which is our Moon)
And it eſpouſe with the terreſtriall Sunne,
(Thus man & wife are joyn'd) & to them ſoon
Adde the reviving ſpirit, this when done
A noble game you ſoon ſhall ſpy, becauſe
You have attended Natures noble Lawes.

3 Of the Red man one, of his White wife three
Thou take, & mix (which is a good proportion)
Then of the water four parts let there bee,
This mixture is our Lead, which unto motion
Will moved be, by a moſt gentle heat,
Which muſt increaſed be untill it ſweat.

4 But if thou liſt this *Pondus* to obſerve,
One of the Sun, two of the Moon to take,
In ſuch proportion thou ſhalt never ſwerve,
The water let be four, which up will make
The perfect number, and to thee ſhall prove
A joyous ſabbath, and the bond of love.

5 For *Laton* hee is red, but to our work
Availeth not, untill hee whitened be,
Though in his center doth a ſpirit lurk,
Yet appeares not, til join'd with *Mercury*,
This *Mercury* a tender body is
The ſpouſe of *Sol* (whom he doth ſtraitway kiſſe.)

6 Thus is thy work with Trinity begunne,
The body and its ſoul are firſt conjoin'd,
And both are with the ſpirit mixt, the Sunne,
The Moon, the water, theſe are one in kind,
In number three, and yet indeed but two,
For why the Sunne is hid, nor light doth ſhow.

7 Two bodies thus combin'd, wee oft doe call
Our Lead, our Braſſe, and our Hermaphrodite,
Tis red within and fixt, but yet withall
To ſpirit Saturnine, volatile, and white,
Theſe natures ſeparable, do not part
But join (inſeparably) by our Art.

8 This is the wonder of our hidden work,
That what is perfect wee to retrograde

Doe

Do cauſe, long time to wait nor doth it irk,
Till time the Water do congele; this had,
We then ſublime, exalt, and fix to duſt
This eſſence fift, which then revive we muſt,

9 And circulate ſo oft, till Nature have
Advanced it unto its utmoſt height,
Adding ſtill matter freſh, as it doth crave,
And cauſing it to paſs through ſhade of night,
Decocting gently, till *Aurora* clear,
Bringing bright *Phœbus* beams, begin t' appear.

10 Thus is the perfect by th' imperfect mended,
And both together are tranſcendent made;
Thus is by Arts help Nature ſo attended,
That ſhe her own work can exceed, to glad
The painful Artiſt, who to ſee this ſight,
Forgets for joy the terrors of the night.

11 One ounce of *Sol*, and of the Magnet three,
Four ounces of the body make, to which
Four ounces adde of water, theſe let be
Thus order'd; firſt, let *Sol* his robes ſo rich
Be whitened by the moyſture of the Moon,
Which with a gentle fier will be done.

12 That maſs ſhall then *Saturnine* to the eye
Appear, and fluxible in heat, like Lead;
Then pour on it of Virgin *Mercury*
The *Pondus* due, thus is the body red,

And

And fixt, and solid in the hidden center,
But to the sight, white, volatile, and tender.

13 This done, in readiness a vial glass,
Oval, or Sphærical, be sure to have,
In which the matter put, nor out must pass
Ought of th' incloſed air, which for to save,
Seal up the neck with *Hermes* seal, and then
The Spirits are secur'd within their den.

14 So big thy Glass let be, as may contain
Four times at least as much as you incloſe,
For vacant space receives the dew, and rain,
Which falling down, the body doth dispoſe
To dye, to rot, and after to revive,
And to be joyn'd in union, not to strive.

15 Nor let your Glass of too great largeneſs be,
For so the femal sperm, too much dispersi,
Will ill return, this error trust to me
Thy work may spill, the sureſt course is best:
Accotding therefore to your quantity,
In bigneſs get your glass accordingly.

16 One quarter of an ounce of pureſt gold
Will serve the work, or may a dragm suffice
For trial, for if *Pondus* due you hold,
Sol is the eighth part of the whole, whoſe price
Is not so great, but that a poor man may
The charge endure, unleſs he work astray.

17 This

17 This is your rule, if of the Woman three
To the Man one you take, then equal Water
Unto the Earth we claim; but if there be
But two to one, then so we mix the matter,
That one more of the Spirit doth appear,
Than of the body, this by *Riply's* clear.

18 Now it remains the secret to unfold
Of all our Fiers, which so many men
Do misse, whose Doctrin, as the Sages hold,
Befits a skilful Masters curious Pen,
This I shall do with candor, therefore friend,
With careful heed to what I say, attend.

19 First then, consider well, and in thy minde
Weigh all our works, and eke their Causes all,
And by this means thou maist be brought to find,
That which so many doth distract; I shall
So farre thee help as Reason may approve,
And by th' effect my candor thou shalt prove.

20 Our Fiers are those blocks at which th' un-
Do stumble fatally, and Authors eke (learn'd
So mystically write thereof, that warn'd
A man can hardly be, what he should seek:
No marvel then he if that knows our fires,
May claim a Masters place of his desires.

21 Fire in our Art is us'd Homonumally,
Which is the cause so many erre therein;

Some-

Sometimes our Water it doth signifie,
Which to our *Laton* is so near of kin;
Sometimes the Body perfect it denotes,
And sometimes neither, but i'th' water floats.

22 That is the *Sulphur* of our Compound, it
Is call'd a Fire, which in our work is two,
One perfect, and of Nature is, to hit
On with this Treatise doth thee fully show:
The other in our Water is included,
By which a thousand Searchers are deluded.

23 Also our Water three-fold is, and all
These three so many variations have
Of fire, that he, who without judgement shall
Attempt this work, his cost shall never save.
A Guide therefore unto thee I will be,
Nothing deceitful, therefore follow me.

24 Some judge, & so their work they do ordain,
That culinary fire may claim no place,
But to our work applied is in vain,
And such who use it they are pleas'd to grace
With name of vulgar Sophisters, deriding
Them, and their Works, that they do erre confiding.

25 For say they, this our fire is Magical,
Not culinary, this th' undoubted sense
Of Authors is, and therefore who so shall
Fire Elemental use, shall surely miss,

And

And on this ground they ſeek an uncouth fire,
Not knowing what it is which they deſire.

26 Truth, Natures fire is *Sulphur*, which is hid
Within the Center, this the work doth move
From ſtate to ſtate; 'tis this that Authors bid
The careful Artiſt by all means to prove;
This is the hidden heat, inviſibly
Which worketh n' is diſcerned by the eye.

27 But yet as true 'tis, that by outward heat
The inward actuated is; for why?
The fixed muſt be raiſed from its ſeat,
And with the Fugitive be made to fly:
So wants an Egge the Hens heat to produce
A Chick, which ceaſing it no motion ſhews.

28 Therefore thy matter found, it take & cleanſe,
Till all its fæces are quite caſt aſide,
Then mix in due proportion, and with ſence
The Spirits keep, that out they may not ſlide;
And in a neſt it place, clos'd in a Glaſs
Of a due bigneſs, as deſcribed was.

29 Then have a Furnace curiouſly contriv'd,
To keep a conſtant and immortal heat;
This is our outward Agent, this depriv'd
The work to ruine ſtraightway runs, too great
Or if thou make it, by th' effect ſhalt ſee,
That haſte makes waſte, as Authors all agree.

30 Because then by the inward operation
The outward heat is judged, and applied,
I shall therefore in order my relation
Dispose it to unfold, so may be tryed,
By things appearing to the eye, to give
Great or lesse heat, as th' Artist shall contrive.

31 First, when thy glasse is set, in nest of sand,
Let it be fixed, so that it not move,
Then under it such heat see you command,
Which may the matter cause to flow, above,
See that the nest be closed, that no air
Passe in or out, the glasse to cool, and bare.

32 See that it stand not, lest an accident
By fortunes frown fall out, thy work to stroy,
Nor let thy fier ever so be spent
(By night or day) that cold thy glasse annoy,
With care observe new fuel to supply
Before the old be spent, or th' fire dy.

33 And for this end a furnace is desir'd
By wise men call'd an *Athanor*, wherein
The heat continuall is kept, when fired,
Supply of coales not wanting, if within
Twelve howers space, you it with care attend,
The space twixt whiles you where you list may spend.

34 This furnace make of brick, with tempred loame,
With sand & horse dung mixt, and with great care
Beaten

Beaten together till to a mass it come.
Which laid with bricks may not crack, some use
Some ashes, some flocks, som this way, some that,
Prepare their Clay; labour the best to get.

35 For a good Furnace is the choyceſt thing,
Next to the matter, which a man ſhould ſeek,
Since fire the work muſt to perfection bring,
A Furnace good were worth ones pains a week,
That may degrees of heat give at his minde,
So certainly that error none he finde.

36 Let it not apt to moulder be, for why,
The fier needs a long time to be kept,
Which if the Furnace chop, and chink, you'l ſpy
That certain fire may wiſhed be, except
The vent be certain, nor can th' heat be guided,
But will be leſs, or greater, than deſired.

37 Alſo beware, your Furnace be not built
Where Rain may drop, or drive upon your glaſs,
Nor wind on it may blow, for ſo thou wilt
One time or other loſe thy work, but paſs
So warily herein, that ſafety may
Thy care attend, which muſt be day by day.

38 Beſides, a lightſome place thou chuſe, becauſe
Thine operations hourly to behold
Thou wilt deſire, daily at leaſt, it draws
The Artiſt that mind ſo ſtrongly, I hold

The

The light moſt neceſſary, which delight
Doth bring, in ſhewing how the work goe right

39 Nor let thy room be ſo, wherein thy heat
Thou keep'ſt immortal, that the fumes ariſing
From Coals no vent may finde, for thou maiſt get
(As ſome have done, hereof leſs care deviſing)
Therby ſuch harm, which late thou wilt repent
Hazarding life by their moſt hurtful ſcent.

40 If in a Chimney thou it build, 'tis beſt,
For ſo the fumes are carried aloft;
If that too dark thou judge to make thy neſt,
Then let the room be large; nor thus too oft
Viſit thy glaſs, too long ne by it ſtay,
For fear of harm, but quickly come away:

41 Unleſs an upper room thou get, in which
Such vent may be, that fumes may paſs away;
Then maiſt thou bolder be, for wiſe men teach
Oft viewing keeps the Artiſt, leſt aſtray
He erre, and 'tis a pleaſure to admire
The various motions of the work ith' fire.

42 Some chooſe a Tower, by the ſide their Neſt
They build, and this a certain heat indeed
Doth give, but oft the coals above will reſt,
Nor fall down to the fire as it doth need:
Some make their Neſt above the coals, & they
Work not amiſs, thou maiſt chooſe either way.

43 'Tis

43 Tis certain, ſome are better work-men here
Than others, not to vary ſcarce a point;
Theſe will their end ſooner attain, and bear
The prize away, than thoſe who leſſe do mind
Their heat, but ſometimes let it ſlack, and then
Again revive it, (over careleſſe men.)

44 This ſets the work behind hand, and doth (cauſe
Nature her courſe with leſſe delight to run,
Who is ſo skilfull in her curious Laws,
That ſhee ne'r ceaſeth when ſhee hath begun,
But if an interruption ſhee find,
According to it ſets her work behind.

45 Tis good, if one a choſen friend can have
His partner in his work, who may attend
The work ſometimes, (for ev'ry day doth crave,
Carefull attention) and they both may ſpend
Their vacant time in reading or in writing,
Or walking in the fields, pleaſure inviting.

46 For tis a work in which much care doth hold
The ſpirits anxious, nor is it good,
Ever to roul one ſtone, ſince manifold
Evills attend much thought fulneſſe, ſuch mood,
In pleaſant Gardens, or by Rivers ſide,
I counſell to abate, ſo hurtfull try'd.

47 Do not thy operations let be known
To any but thy ſelf or ſureſt friend,

Such folly is by many searchers shown,
That all are privy to what they intend, (deride
Which when they know, with mocks they do
Their folly, this is therefore best to hide.

48 Trust not to servants, lest they doe discover
What thou wouldst very loath be for to hear,
Nor to thy Wife thy Counsell make thou over,
Lest shee among her mates it tell, but bear
Thy self with all the secrecy th'art able,
Pretending ignorance, counting th' Art a fable.

49 For either thou thy cost and time shall lose,
Reaping nought from it but expence and care,
And so what man would be thought one of those,
Who by this Art to want reduced are? (would
Or if thou win the matchlesse prize, who
Be judg'd to have the Art of making Gold?

50 'Tis better tacitly it to enjoy,
Not crying roast meat in the open street,
Then to by subject to such who'l destroy
You with your Art, unlesse that they may get,
And be supplí'd by you with mony, for
This is the only statue they adore.

51 Consider well the danger, and be sure
That better tis, in safety, than in fear,
To live, and so you shall your self inure
To secrecy, that none from you may hear,

Either

Either in boasting way, what you can doe,
Nor yet for price procure the secret true.

52 Of drink, and eke of Company beware,
The one besots, the other eke allures,
Secret hee cannot be, to drink that dare
Too largely, temperance thee best assures,
This is the barr that doth comand the tongue,
Without which can it not be bridled long.

53 All these things ordered right, next I advise
Thee not t' expect with over greedy mind
The event, but mind the sayings of the Wise,
By patience long, the end you sure will find;
But hee that hopes in short time to receive
His Harvest, doth himself in fine deceive.

54 Some cannot let their glasse stand quiet long,
But they it move or turn, or jog or shake,
Thereby they do to Natures work much wrong,
Which forced is her own path to forsake,
And follow these fond Artists fooliish mind,
Which who so violates, may reap the Wind.

55 Commit thy self, and work, to God above,
Intreat his Grace, and help, and from all sinne
And vice thee keep, which Gods laws do reprove,
With him alone see that thou do begin,
This is the way, successe for to attain,
Else mayst thou toyl, but alwayes all in vain.

56 And if thou hap so blessed for to be;
As this rare Jewel to attain, which many
Do miss, few finde, be sure in thy degree
That God thou honour, neither do to any
Wrong in the least, for so to God thou wilt
Obnoxious be, under a heinous guilt.

57 The poor releeve, the sick from danger free,
In Napkin bury not this Talent great,
Charitable works pursue, so shalt thou see
Gods blessing on thee resting, and thy seat
Whilst thou with Mortals hast; yet O resolve
With God at last to live, this oft revolve.

58 For this of all the blessings of this life
The greatest is, and of the highest price;
Nor is it given but to such, whose strife
Is to improve it; such who (truly wise)
Do not so dote on that which fading is,
As to neglect the everlasting bliss.

59 Now shall I briefly, plainly, and indeed,
The real workings of our Stone disclose,
With all its colours, and its days, my reed
Who so observes, shall finde it truly shows
More than by any man hath been reveal'd,
And yet there's something herein lyes conceal'd

60 The fire thy Compound shall no sooner feel
But altogether like to Lead will flow;

The tender body, which the ſoul of ſteel
Is, doth ſuch mighty efficacy ſhow,
That *Sol* is whitened, and in it devour'd,
On both, *Medea*'s broth muſt then be pour'd.

61 This is our Sea in which two Fiſhes ſwim,
Yet neither Fiſh hath either ſcale or bone;
The Sea is ever round, yet hath no brim,
The Sea and Fiſhes eke are all but one;
Theſe we digeſt until a broth they make,
That all may in the unity partake.

62 Attend thou forty days, then ſhall appear
Black of the blackeſt, like a well-burnt coal,
When this thou ſeeſt thou ſhalt not need to fear,
But white at laſt ſhall ſhew, without controll;
And ſo unto the ſparkling Red you come,
Having at firſt of Blackneſs paſt the doom.

63 Thus blackneſs is the Gate by which we enter
To light of Paradiſe, this is the way,
The bodies here reduc'd are to their Center,
A diſmal night brings forth a glorious day,
Let this thy ſtudy be this black t' attain,
Or elſe all other ſigns ſhall be in vain.

64 The colour firſt is Argent, for the Sun
Into the Womb of *Luna* muſt deſcend,
And both unto their matter firſt muſt run,
By *Mercury* alone, which doth amend

Nature so in its kind, that Sun and Moon
Are both eclipsed in this Water soon.

65 The fire still working is the only cause
Of all this alteration which doth
Appear, by means of this the Water draws
Water of Life from Sun and Luna both.
This Water hides a Spirit of great might,
The proper seed of *Sol*, and *Luna* bright.

66 The Water circulates incessantly,
Still rising like an Air, and still descending,
And with the Water do the Spirits fly,
For each on other evermore's attending,
The Spirits being loosed, work until
That they be fixed to the Artists will.

67 Beware thy Spirits finde not where t' exhale,
For that thy work would spil, and also cause
Much hurt unto the Work-man, if you fail
Herein, you break one of the strictest Laws
Of all this work; ne cause them so to rise,
As for to break thy glass, which brittle is.

68 Therefore as strong thy glass be sure thou get
As may be, without either knots, or flaws,
Equally b'own for strength, which thou shalt set
Within a Ring of Brass, where thou shalt cause
It to be fixt, with moystned bone-ash, this
Closely preft down, a certain safeguard is.

69 Thy

69 Thy Waters thou ſhalt ſee to fly aloft,
And eke thy body underneath to boyl,
This Circulation ſhall continue oft,
Until the Eagles do the Dragon foyl,
When all ſhall dye together, and ſhall turn
Into an ugly Toad, which thou ſhalt burn,

70 Until the black by Colours manifold
Thou ſhalt ſee to decreaſe, and light appear,
Then patiently the ſame courſe ſee thou hold,
Until the Moon do riſe with beams moſt clear:
This is our yong King coming from the Eaſt,
Bearing the Creſcent Moon upon his Creſt.

71 Beware the Red thou ſee not ere its time,
Like to a Poppy wilds with ſiccity,
For that to thee ſhall be a fatal ſign,
That wrong thou workeſt unadviſedly,
Making thy heat here over-great, thus burning
Thy flowers, to precipitate it turning.

72 Therefore with gentle fire thy work aſſay,
For that is certain, be not mov'd with haſt,
Thy work t' anticipate, no not a day,
But bide with patience till the black be paſt,
Then maiſt augment thy fire, but not too much,
Rather too little than too great, for ſuch

73 The counſel is of all the Sages old,
On which relye, as on a fixed ground,

Much time ſhall paſs before thou ſee thy gold
Reſolve and rot, this work the Magi found
So hard, that of it they did oft complain,
For it will put the Artiſt to great pain.

74 But I ſhall all the operations hid
Of our new Art, which yet is old, but rare
To finde, diſcover in few words, amid
Which I ſhall oft times myſteries declare:
Attend with minde to Learning bent, what I
Shall teach you here, on oath of ſecrecie.

The end of the Second Book.

The Third and laſt Book.

Calcination.

1 THou haſt the Art of *Alchemy* deſcribed
In the fore-going Books, it now remains,
To come in ſpecial as it is divided
In Parts diſtinct, them ſev'ral to explain; (mind
This doth this laſt Book, therefore give thy
With ſerious thoughts the truth herein to find.

2 First we Calcine, and ſo the body bring
To porouſnes, elſe may we in no wiſe
Attain the quickning Life, which ev'ry thing
Enlives, the Carcaſe vile is to the eyes
When this is ſever'd, this alone we wiſh,
And by craft finde it hid in *Hermes* diſh.

3 This is the ſlaying of the Spirit, when
The earth is ſpongious made, for then our Water
To Earth is turned in the Dragons Den,
And th' Earth returns unto his primæve matter:
This Calcination moyſture doth preſerve,
With unctuoſity, or elſe you ſwerve.

4 Some do by Art Corroding Waters make,
In which metalline ſpecies they Calcine,
But then the liquor doth the earth forſake,
Nor by mans skill together they'l com[illegible]
This way to fools we leave, for noth[illegible]
But for to waſte ones thrift, beware o[illegible]

5 For we Calcine only in kinde, by mixing
Th: Crude with that which fully perfect is,
The firſt the fixt diſſolving, th' other fixing
That which is fugitive; they work amiſs
Who take ſuch Waters which do wet the hand,
Such to our Art are uſeleſs, ſuch ground ſand.

6 So ſoon as *Sol* his Compeer feels, he doth
Relent like Ice in water warm, for ſhe

To him is Mother, Spouse, and Sister both,
With her in quality he doth agree;
Nor is there any other Agent may
Compare with this, all others lead astray.

7 This is the salt of Nature, which we hide,
Which the Almighty had he not created,
In vain this Art had been, for this, beside
That Gold by his might is re-animated;
It adds unto its *Pondus*, and doth hold
A secret fier, which doth rot the gold.

8 This is the sealed fountain, which of fools
Is not discerned, for they want their eyes,
Nor have been trained up in *Vulcans* Schools,
Where Nature is advanced by the wise.
This is *Pontanus* monstrous secret fire,
Which few do finde, but many men admire.

9 This if thou get, thou art from troubles freed,
Which Sophisters do undergo, and care,
For this a certain means is for to speed,
By this attained is our Jewel rare,
Which doth no sooner feel a gentle fire,
But to the Wife the Man hath great desire.

10 Like Cream, the Bodies, when dissolv'd, shall (float,
White as the whitest Milk, and eke a fume
Shall rise and fall, until the Argent Coat
Be stained Citrine, then shall white consume,

And

And all shall azure shew, and green, and black
Like to a Coal, when other colours slack.

11 But pale shall first the silver hue abate,
The Mass shall then swell, like to lev'ned Do,
And thus shall daily change from state to state,
Until the whole shall into water go,
Which then shall gently day by day ascend,
Until the blackness do in whiteness end.

12 But first, the Water shall begin to be
Thicker and thicker every day, until
At last you do no sublimation see,
But all abide below, in savour ill,
In colour black, swelling like liquid pitch,
Which Sages have declar'd in hidden speech.

13 About the fiftieth day strange colours shall
Day by day more appear, as azure, green,
Citrine, and Violet, and pale withall,
And lastly dismal black shall whole be seen;
The Compound eke shall often seem to flow,
As oft like Islands shall be seen to grow.

14 If dryness do with Citrine colour seem
To multiply, and green do not appear,
Nor azure with it, then you well may deem
That of your progress there is cause to fear:
But if the sweat do kindly circulate,
You need not fear, your work's in good state.

15 Order

15 Order your fier wisely by this mean,
If sweat ascend, and descend, then be sure
You cannot erre, unless by chance, for clean (cure,
Throughout the whole work Nature knows her
And will by Symptoms tell thee to thy face,
If thou dost run an over hasty race.

16 For rest assured, that as thou dost give
Thy heat, the matter will be mov'd, if great,
Too much the tender soul away thou'lt drive,
And put thy body in too great a sweat;
Or if too small, for wont of heat, thy hope
Wil quite be dasht, & thou in dark shalt grope.

17 Therefore with care thy work see thou observe,
And if thou see the Compound colour change,
Note that with diligence, for if thou swerve,
Thou shalt perceive thy Symptoms very strange;
The Poppy red, the want of blackness due,
Both fatal signs are, that thou work'st not true.

18 But if that blackness thou attain, then shall
In ten weeks time the Compound rot, and dye,
And shall resolve to subtle powder all,
Soft like the Sun-beams, yet not very dry,
For it shall shine, like to a shining Coal
Which broken is, holding a living soul.

Dissolu-

Dissolution.

19 Wherefore it shall in easie space relent:
For so our workings are concatenate,
That one the other doth contain; nor spent
Is one, but th' other strait is incoate:
And 'tis as true, that Dissolution doth
The former work begin, and perfect both.

20 For when we see the body to relent
To its first matter, 'tis we say dissolv'd
To water mineral, to this is bent
Our chiefest aym, because we are resolv'd,
That if the Spirits be set free from thrall,
They straightway will to a new working fall.

21 And for the active nature in this way
Doth suffer by the passive, insomuch
That as the Earth relents, so every day
The Spirits thicken, Natures Law is such,
That by so much as ought in moysture is
Dissolv'd, the moysture doth its thinness miss.

22 For all our work, whatever some conceive,
Is only to dissolve, and recongele;
The body thus its fixity doth leave,
And becomes spiritual ev'ry deal;
And with the Air aloft is born, until
The Spirits are arrived at the hill.

23 And thence both ſoul and body, ſpirits eke,
Deſcend and fix, and ſo forget to fly;
Then is attain'd what we ſo long do ſeek,
Our King return'd from death triumphantly,
All force oppoſing knows to conquer, and
To purity crude metals can command.

24 Thus diſſolution is the very Key
Of all our ſecrets, without which no man
Can ought perform in *Alchemy*, nor may
Tinge any metal firmly, till he can
Reſolve the perfect metals unto water
Of their own kinde, which is their primæve matter.

25 For in and by humidity alone,
The ſpirit of each thing conſerved is,
This is the Mother of our hidden Stone,
This is the Key of temporary bliſs.
Nature aſtoniſht ſtood to ſee our Art,
Able for to perform ſo rare a part.

26 But diſſolutions in our Art, we teach
Two, which be both not by the hands perform'd,
But only by the fire, the firſt doth reach
Not to the Center, n' is ſo well adorn'd,
With ſo great change, and gay variety
Of colours, as the ſecond to the eye.

27 The firſt is when the Red-man with his Wife
Is joyn'd, which properly is liquefaction,

These both espoused with the spirit of life,
And on due fire set, straightway to action
Will fall, nor will the spirit cease, until
It have dissolv'd the body to its fill.

28 For know, the body as it is reduc'd
To rarity by Water, it doth dwell
With the dissolvent, by which its induc't
To thicken in proportion, until
That both by union be throughly mixed
Into a powder black, and somewhat fixed.

29 This dissolution is not totally
Of the whole body, for it doth retain
Some portion of its corporality,
And a third neuter is become of twain,
Which erst were contraries, and so did fight
Till each by other were reduc'd to right.

30 This dissolution is in part, and such
The Congelation is, to a black dust;
For as the one is, tother just as much
Shall be, observe this rule still Nature must,
And this Conjunction eke is but in part,
A nobler farre remaining in our Art.

31 But then these Atoms shall resolve in time,
And Azoth out of them shall be expresst
By fire, and this so long shalt see sublime,
Till all the earth be raised from its nest,

And

And all like common Argent-vive becomes,
Then all unto the ſtate of ſpirits comes.

32 This is the noble Diſſolution we
So much commend, and here conjunction's made
Tetraptive, where all Elements agree,
And alſo perfect are, that none will fade;
And now thou knowſt I trow what wee intend
By Diſſolution, which I here ſhall end.

Separation.

33 Of Separation come I now to treat,
Which with the former operation hath
So great affinity, that both do meet
In one, and go one in the ſelfſame path,
Only they are in notion diſtinct,
But otherwiſe wholly together linkt.

34 For from the firſt houre that our matters we
To fier put, ſuch heat do ſtraight apply,
That by it moiſture may be made to flee,
And for to circulate inceſſantly;
But firſt of all the waters like a flame,
Ariſing like unto a ſmoak or ſteam.

35 Nor doth it riſe ſo much, but ſtraightway (doth
Condenſe in pearled drops, and then in veins
Runs down, and ſo reduceth where it goeth,
The body, which in time the fier ſtains.

With

With colours new these do at last ascend
I'th' Air with water, and again descend.

36 This is the Separation which wee mean,
Nothing but constant Circulation; this
Doth loose the Body compact, which doth lean
Vnto the Waters nature, for it is
To it of kin, therefore by circulation
The water makes incessant separation.

37 And for the Bodies two are, of which one
Imperfect is, and easily is brought
To its first matter, but can not be done
Without Subliming, other heat works nought,
Therefore the spirits wee do cause to fly;
And to return to th' Earth incessantly.

38 Nor is this sublimation made in vain,
For by it is the water acuated,
And by oft rising doth at length retain
Part of the body, by which animated,
It doth become like to the fire of Hell,
Making the Earth like leaven'd Paste to swel.

39 And as at first the fleam alone did rise,
Which rising oft, and falling down again,
Became more spiritual, which the eyes
Might well perceive when colours it did stain,
As blewish, yellow green, and blackish pale,
Which first was only white, but soon did fail.

40 The Artist this beholding doth conclude,
That Elements are separated here,
And that which at the first was raw, and crude,
Doth become fiery, and what was clear
Is tincted daily with resplendent rays,
Shining most glorious for many days.

41 Now know, that here the body doth dissolve
And Spirits by the same work are congel'd,
No time doth intercede, all doth revolve
From state to state, until the Spirit's seal'd
Are set at liberty, which we do call
By many names, yet one work serveth all.

42 By vapour to sublime we do not cease,
No not a moment, till to dust the matter
Be brought, nor then the fier we increase,
But with one heat this dust doth melt to water;
This Water, then so long sublimes again,
Until by oft subliming it is slain.

43 So long as Water doth arise like fleam,
The Spirit from the soul and body both
W' are said to separate, but when the fleam
By circulation oft fine colours shows'th,
Then is the spirit with the soul united,
And both from body sever'd, then benighted

44 Shall be the Earth, when tincture doth arise,
The body dead without its soul appears,

And rots to duſt; the ſoul at length it tyes
The ſpirit to the body, till it bears
Equal proportion with it, and is made
Equally ſpiritual, thus the Art is had

45 Of Calcination, and of our Solution,
Of Separation eke, and our Conjunction,
Of Putrefaction likewiſe, Reſolution
All doth but make, which is the Spirits function;
But meeting with reſiſtance, it doth ſhew
Theſe named works, of which he ſaith but true.

46 That ſhall affirm them all to be but one,
And this ſame one performed with one fire,
Neither increac'd, ne yet decreac'd, our Stone
Only inceſſant heating doth deſire,
And all is only water to ſublime,
Till it the body fixt ſhall make to climbe.

47 The Body then the Water ſhall congele
In its due time to eſſence pure, and fixt,
This is a Med'cine which all griefs will heal
In Metals, as with them it may be mixt:
In Animals eke, if to the Red it be
Exalted, and to oyl reſolv'd, 'twill free

48 The uſer from all grief, which he may fear
In this life, Nature to ſuch ſtate reſtoring,
That he may live from grief and ſickneſs clear,
Alſo his ſtrength increaſing, and him ſtoring

So with the needs of Life, that he may be
From care, from want, and from diseases free.

49 As then we do in vapour subtilize
The grosser Elements of our Compound,
So we make all the smoke that doth arise,
By turning of our wheel, so to go round,
That what sublimes full soon again returns,
And flyes eftsoon again, and so by turns

50 The same is still ascending, and descending,
Which work of Separation we do name:
This is the whole beginning, and the ending
Of what we seek, our boyling aye the same:
So long we do the principles dissever,
Untill conjoyn'd they will be parted never.

Conjunction.

51 This work Conjunction called is, and true
It is, for Natures are so well conjoyn'd,
That never will they sever'd be, but shew
One individual, so close combin'd;
That as the Soul, the Body, and the Sprite
In man are one, so also this to fight

52 Is only one, although at first there were
A four-fold root, which three, which only two,
And which at last but one; this I could clear
By many reasons, which I here can shew.

This

This operation of Coagulation
The true Key is, even as Separation

53 Of Dissolution was the proper mean,
For by a constant vapour we resolve
Sols Body into Water, this when clean,
We joyn with its own Soul, and both revolve
So long upon the fire, until no more
They will be made to fly, ev'n as before.

54 And here I must thee warn, that our Conjunction,
Which is of all most solemn, and most sure,
Cannot be made, until a through disjunction
Be made of what is foul, from what is pure:
Then must the Body rot; and putrifie,
So shall a new life it revivifie.

55 For first, the Soul, the Body, and the Sprite,
Are all divisible each from the other,
The one is red, the other two be white,
Two are congel'd, and one to both is Mother:
Which flows, and moves like water mineral,
One Body *Sol*, the other *Lune* we call.

56 The one all fire doth know for to abide,
And under Hammer is most malleable,
The other fugitive, and will divide
To dust if hammer'd, yet his force is able
Gold like to Wax to cause to liquefy,
From which in a due heat it will not fly.

57 These two are like two Dragons in our Art,
And to each other are in qualities
Contrarious, the one within his heart
Or Center, Natures fire includes, from th' eyes
Hidden, but to the mental man made plain,
The other fire 'gainst Nature doth contain.

58 The one is ripe, the other it is raw;
The one digested, tother wants digestion;
One fixt, the other fugitive; the Law
Of one is such as doth attend perfection,
And is the perfect seed, our Sun 'tis nam'd,
But by the tender Moon it soon is tam'd.

59 The Spirit from both differs in degree,
In form, and also in its qualities,
Like water from the fier it doth flee,
And with it makes the soul for to arise,
This Circulation so long is repeated,
Till all like dust is in the bottom seated.

60 The first Conjunction is of Sun and Moon,
The second to them both doth joyn the Water
By circulating oft, when this is done,
The Water slain, the Earth to its first matter
Returned is, but yet the Elements all
Must lastly be united, and this shall

61 Performed be, when as this Earth shall be
By oft rotations to Water turn'd,

That

That saving water thou shalt nothing see,
But first the grosser parts with fier burn'd
Must pass the darkness of the night, and then
Renewed shall be; from its secret den

62 Shall rise a vapour, like pearl orient,
Which shall the Dark earth from its filthiness
With gentle showers wash, till filthy scent,
And the dark colour by a shining dress
Abated are, then shall together mixed
The Elements for ever be, and fixed;

63 So that one shall not fly without the other,
Nor one, but both together shall descend:
Thus one are made, both Sister and the Brother,
The union firm, both do each other mend,
And thus y' have our Conjunctions all declar'd,
Th' effects of Circulation; thus prepar'd

64 Our great Elixer must be, first dividing
The Vertues Spiritual from the Earth,

Putrefaction.

The first with Air subliming, th' other fixing
At bottom, out of which shall be brought forth
A rotten Carcase, call'd our Toad and Crow,
Because most black he in the fire doth show.

65 And sure this work doth differ not at all
From th'other nam'd, but only notionally;
And though by many names w'are pleas'd to call
One work, yet we intend that really.
Who so one work performs, the rest with ease
May perfect, whensoever he shall please.

66 For all our Art is but to ope and shut,
To loose, and after that to recongele,
To volatize, and then to fix, to put
To death, and after to revive and heal;
To putrifie, and after it to clense,
All these one working are in divers sense.

67 And sure, unless the Compound it should re
Nor could the parts spiritual sever'd be
Exactly, neither could the Waters blot
Be cleansed, nor the terrestriety
Of Bodies brought unto a tincture true,
Which might imperfect Bodies render new.

68 This is the reason true of Putrefaction,
Which caused is by oft reiteration,
The water on the Body, and extraction
Of it again in constant Circulation;
This doth the Body open in such wise,
As makes it yeeld its seed, and after dyes.

69 For first, a life is into it infus'd,
By mediation of the Moon, which doth

It

It enter to its Center, that confus'd,
Its parts are brittle made, because that both
Each other so imbrace, that in the fire
They flow like Wax, and show with one attire.

70 By means of this Moon entrance is obtain'd
For water to the hidden reins to enter
Of *Sol*, wherein doth closely lye contain'd
Its seed, which thus is brought out from the center,
The water by this seed is thickned so,
That all at last into a Limus go.

71 And thus three Natures are together blended
Which differ very much in temperment,
But by oft subtilizing are amended
Each by the other, till the moysture spent
By drineſs, wholly seems by th' earth drunk up,
Which proves unto it but a deadly cup.

72 For soon the Body swels, and changeth hew,
And all the breath retiring, lastly dyes,
And rots, until a Spirit doth renew
The dead Corps, causing vapours to arise;
Which shall the gross earth wash, til all become
Resplendent, having past the fatal doom.

73 Now if this Circulation were not made,
The Body would in its integrity
For aye abide, nor would from it be had
An essence fixt, which may to dignity

Of *Sol*, or *Luna*, advance the metals base,
More pure than digg'd from Mine in any place.

74 For by the Elevation of the Water,
The Body drier doth become, and so
Unto the fire yeelds more, than if the matter
Were waterish; nor doth the Body grow
Eclipsed in Nights shade, until that spent
The moysture in great part, the Body rent

75 To Atoms doth appear, then vapours ceasing,
All Spirit failing, Death doth streight begin
The body unto putridness (increasing
Each day) for to dispose, until within,
And eke without, all like a Crow be seen,
Which darkness doth abate, and colour green.

76 Succeeds at last, and then the Life returns,
And by gay Colours doth the darkness banish;
Then is the longer in the fier burns,
Gay colours by degrees do come and vanish;
This lasts till all like common Argent-vive
Do shew, but brighter, which the fire doth (drive

Congelation.

77 Aloft, and th' Air the drops condenseth, these
Return, and then again do fly away,
Until the volatility do cease,
And all abide the heat, which every day

By little and by little gets fixation,
Till it no heat can baniſh from its ſtation.

8 And here obſerve, how we do ſtill proceed
Backward, and after forward come again,
By Diſſolution *Sols* moſt ſecret ſeed
Extracting ſo long, till the Body's ſlain;
This quickning then till Spirit all become,
And Body diſ-appear, when this is done,

9 That *Laton* is by *Azoth* waſhed clean,
Which muſt be done by many circulations,
The Body then to fly i' th' Air is ſeen,
Which by reiterated ſublimations
At laſt its ferment makes for to appear,
When once the ſubſtance is made perfect clear.

10 This, when to fly like vapour it denies,
Shall twinckle on the heat like ſparkling Stars,
Or like to little Fiſhes twinckling eyes
Shall turn, and roll, and move, whoſe luſtre bars
Thee, with a fixed eye it to behold,
Dazeling the ſight, as th' ancient *Magi* told.

11 But ere the perfect white thou ſhalt admire,
A thouſand Wonders ſhall to thee appear,
Such hourly motion it hath on the fire,
That ere it ſhall with brightneſs ſparkling clear,
And fixt, to powder like Sun-atoms turn,
Innumerable changes it will learn.

Fluid and dry, and then to flow again
It shall be seen, in less space than an hour
Strange shapes it shall assume, but not remain
In any long, till fixt within his bow'r.
The substance all like Atoms of the Sun
Appear, which is our new resplendent Moon.

83 And when the light so long on th' earth hath shone
That all the darkness and obscurity
Is vanisht quite, and like a sparkling throne
All doth to sight appear with fier dry.
Then it decoct, till white with due fixation,
To all allays, t' can tinge in penetration.

84 Then is thy wheel once truly turn'd about,
And Medicine of the order first is made;
This though a Childe, yet to a Champion stout
May easily be brought, by whom repaid
Shall be the Artists charge, his pains, and care,
In lieu of which he hath a Jewel rare.

85 Imbibe it first with milk, and then with meat
It feed, and then ferment by Art, until
Thou hast advanc'd it to a vertue great,
Which thou maist multiply at thine own will.
This do, preserving fire, and keeping store,
The fire if't go our will grieve thee sore.

86 How to Project is in the First Part taught
As also to ferment, and multiply:

I'th' Second Book, where I example brought
For the Arts proof, of what my self did try,
I shall not here recoct that Crambe, but
With Congelation shall this Treatise shut.

87 For if thou hither hap'st to come, thou may'st
Proceed by Rules before to thee laid down;
Or if thou fail, herein thou sure betray'st
An Ingeny too gross, or Fortunes frown:
If either let thee, stay, nor do proceed,
Till better Fates shall help thee for to speed.

Sic explicit medulla Alchemiæ.